Благослови вінець року благости Твоєї, Господи!
(пс. 64:11)

2020 Church Typicon

Thou shalt bless the crown of the year with Thy goodness, O Lord!
(ps. 64:11)

Слава Ісусу Христу!

Glory to Jesus Christ!

This typicon was prepared by Fr. Bohdan Hladio of St. John the Baptist Ukrainian Orthodox Church in Oshawa, Ontario, as part of the "Pastyr.ca" project of the Eastern Eparchy of the Ukrainian Orthodox Church of Canada, and is based upon the original work done by Archimandrite (now Archbishop) Job (Getcha). The liturgical directives contained herein conform to the rules governing the order for services found in the Typicon of the Orthodox Church.

Please note that since this typicon has been prepared for parish usage certain abbreviations (especially in regards to the number of tropars and kondaks sung at Sunday Liturgy) have been made. The complete order for singing all tropars at a Sunday or weekday Liturgy can be found in appendix one.

The tropars given at the end of Vespers in this typicon assume that the vigil will be celebrated. If Vespers is being celebrated by itself (i.e., not together with Matins) the proper order for the singing of the tropars before the dismissal is given in appendix two.

A guide outlining how the prokiemen and epistle are intoned when more than one is indicated can be found in appendix three.

Please feel free to use this typicon yourself, or even to share it with other clergy or faithful who can make use of it for the glory of God. ***Please do not publish this typicon, nor post it to a web-site, without my express permission.***

Please note that dates are given first according to the Gregorian (new/civil) Calendar, and then according to the Julian (Church/old) calendar.

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Church Calendar and Typicon for 2020 AD

(Please note: the calendar date is given first according to the new calendar, followed by the church calendar date in parentheses)

January

Wednesday
1 (19 XII) Martyr Boniface of Tarsus (290). *Ven. Elias of Murom, Wonderworker, of the Near Kyivan Caves (c. 1188).* Martyrs Elias, Probus, and Ares the Egyptians (308). Martyrs Polyeuctus at Caesarea in Cappadocia, and Timothy the Deacon in Maurentiania (309). St. Boniface the Merciful, bishop of Ferentino (VI). St. Gregory, archbishop of Omirits (552). *Ven. Amphilochius of Pochaiv (1971).*
Nativity Fast

Ord.: Heb. 5: 11-6:8; Mk. 10:11-16

Thursday
2 (20 XII) **Forefeast of the Nativity of Christ.** Hieromartyr Ignatius the God-bearer (107). *Ven. Ignatius, Archmandrite, of the Kyivan Caves (1435).* St. Philogonius, bp. of Antioch (323).
Fast day, *wine and oil allowed.*

Ord.: Heb. 7: 1-6; Mk. 10: 17-27

Friday
3 (21 XII) **Forefeast of the Nativity of Christ.** Virgin-martyr Juliana, and with her 500 men and 130 women, of Nicomedia (304). *Repose of St. Peter, Metropolitan of Kyiv and all Rus' (1326).* Martyr Theomistocles of Myra in Lycia (251). *St. Filaret, Metropolitan of Kyiv (1857).*
Nativity fast

Ord.: Heb. 7: 18-25; Mk. 10: 23-32

Saturday
4 (22 XII) **Saturday before the Nativity. Forefeast of the Nativity of Christ.** Great Martyr Anastasia, "Deliverer from Bonds", her teacher the Martyr Chrysogonus, the martyrs Theodota, Evodias, Eutychianus and others who suffered with them (c. 304).
Nativity Fast, wine and oil allowed

Ord.: Eph. 2: 11-33; Lk. 16: 10 – 15
Saturday before the Nativity: Gal. 3:8-12 Lk. 13: 18-29

Sunday
5 (23 XII) **29th Sunday after Pentecost. Sunday before the Nativity of Christ, of the Holy Fathers.** Tone 4. **Forefeast of the Nativity of Christ.** Holy Ten Martyrs of Crete (III): Theodulus, Saturninus, Euporus, Gelasius, Eunician, Zoticus, Pompeius, Agathopus, Basilides, and Evaristus (250). St. Niphon, bp. of Cyprus (IV). St. Paul, Bishop of Neo-Caesaria (IV). St. Nahum of Ochrid, enlightener of the Bulgarians (910).
Nativity fast, wine and oil allowed

Vespers: 1) Gen. 14:14-20; 2) Deut. 1:8-11,15-17; 3) Deut. 10:14-21.
Matins: G7, Jn. 20: 1-10.
Liturgy: Heb. 11:9 - 10,17-23,32-40; Mt. 1:1-25 (of the Holy Fathers)

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry for the Fathers and 4 of the pre-feast; *Glory*; of the fathers, *Both now*, - of the pre-feast. Entrance. Prokeimen — *The Lord is King*. Paremii of the Fathers. At the aposticha stykhyry of the Fathers in tone 2, *Glory*: of the fathers, *both now:* of the pre-feast. After the Song of Simeon: the Tropar of the Fathers (twice) and the tropar of the pre-feast once.

At Matins: At *God is the Lord*: Sunday tropar (twice), *Glory*: of the fathers, *Both now*: pre-feast. After the kathismas the sessional hymns of the Fathers. Resurrectional evlogitaria. Sessional Hymns of the Fathers. Gradual hymns and Prokeimen of the tone. 7th Resurrectional Gospel, from St. John, per. 63. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Fathers on 8 and of the pre-feast on 6; Irmoi of the canon of the Fathers. Katavasia – *Christ is born*. After the 3rd ode: hypakoe of the fathers. After the 6th ode: kondak of the fathers. At the 9th ode: *More honourable.* Exapostilaria of the Fathers, *Glory*: of the Fathers, *Both now*: of the pre-feast. At the praises: 3 stykhyry of the Fathers and 3 of the pre-feast, *Glory*: of the fathers; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having Risen from the tomb*. Litanies and dismissal. *Glory:both now.* 7th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the fathers. Kondak of the fathers.

At the Liturgy of St. John Chrysostom: At the entrance, Tropars of the resurrectional tone the fathers, and the pre-feast, *Glory:* Kondak of the fathers, *Both now:* Kondak of the pre-feast. Prokeimen of the fathers: *Blessed art Thou O Lord, God of our fathers*. Epistle to the Hebrews per. 328. Gospel from St. Matthew per. 1. Communion hymns – *Praise the Lord* and *Rejoice in the Lord, you righteous.*

Monday

6 (24 XII) *30th week after Pentecost.* **Eve of the Nativity of Christ.** Nun-Martyr Eugenia and with her the martyrs Philip her father, Protus, Hyacinth, Basilla, and Claudia (c. 262). St. Nicholas the Monk of Bulgaria (IX). *Strict fast.*

Royal Hours: First Hour: Mic. 5:2-4; Heb. 1:1-12; Mt. 1:18-25.
Third Hour: Bar. 3:36-4:4; Gal. 3:23-29; Lk. 2:1-20.
Sixth Hour: Is. 7:10-16, 8:1-4, 8-10; Heb. 1:10-2:3; Mt. 2:1-12.
Ninth Hour: Is. 9:6-7; Heb. 2:11-18; Mt. 2:13-23.

Vespers: 1) Gn. 1:1-13; 2) Num. 24:2-3, 5-9, 17-18; 3) Mic. 4:6,7, 5:2-4; 4) Jos. 11:1-10; 5) Bar. 3:36—4:4; 6) Dan. 2:31-36, 44-45; 7) Is. 9:6,7; 8) Is. 7:10-16, 8:1-4, 8-10.

Liturgy of St. Basil the Great: Heb. 1:1-12; Lk. 2:1-20.

At approximately 8:00 A.M. the Royal Hours are officiated. The priest vested in a phelon carries the Gospel book out through the Royal Doors to the centre of the Church and places it on an analoi. *Blessed is our God:* Reader: *Amen.Glory to You, our God. O Heavenly King. Trisagion.* After the Lord's prayer *Lord, have mercy* 12 times: *Glory: Both now: O Come, let us worship.* And the psalms (at every hour there are two special psalms and one regular psalm – see the menaion). During the reading of the psalms a censing takes place, beginning from the analoi with the Gospel (at the 1st hour a great incensation, i.e. the altar and the entire temple; at the 3rd and 6th hours a small incensation, and at the 9th hour a great incensation). At the hours: the tropar of the forefeast – *Mary of the seed of David,* after this, at every hour, after the theotokion – the special stykhyry (tropars with verses). *Let us be attentive:* The prokiemen and Old Testament reading. Epistle. Gospel. Then we continue the reading of the hour *(at the first hour – Direct my steps;* at the 3rd hour *Blessed is the Lord;* etc.) At all hours the kondak of the prefeast *Today the virgin*. At the 9th hour the last stykhyra – *Today is born from a virgin* – is solemnly read at the beginning, and at the words *We worship Thy Nativity* the priest, reader and faithful all make three small metanias (bows to the waist). There is a custom to intone the polychronion (mnoholittia) at this time. After this the stykhyra is sung. At the 9th hour after the reading of the Holy Gospel it is carried into the altar through the Royal Doors, which are then closed, and the priest removes his phelon. After the prayer of the 9th hour the psalms – *Bless the Lord, O my soul; Praise the Lord, O my soul* and the rest of the typica. After *The choir of the saints: both now: (I believe* is not read, as the Liturgy will be served*); Forgive, pardon and remit: Our Father.* The kondak of the forefeast – *Today the virgin*. *Lord, have mercy (40 times) All-holy Trinity.* Priest: *Wisdom.* We sing: *It is*

truly worthy to bless you, the Theotokos, ever blessed and most pure, and the mother of our God (and we make a small metania). Priest: *Most Holy Theotokos, save us!* And we sing *More honourable.* Priest: *Glory to You, O Christ God.* And we sing *Glory: both now: Lord, have mercy* (thrice) *Bless.* And the small dismissal of the day.

Vespers with the Liturgy of St. Basil the Great: *Blessed is our God. Amen. Glory to Thee, our God: O Heavenly King,* after the *Our Father: O come, let us worship: Bless the Lord, O my soul.* Litany of peace. At *Lord, I have cried* (tone 2): 8 stykhyry of the feast, *Glory: both now:* of the feast. Entrance with the Gospel. Prokiemen: *O God, in Thy name.* The Royal doors are closed ant the paremii are read. After the 3rd paremia the Royal doors are opened, and the reader intones the tropar – *You were born in a cave* with verses. The singers repeat the tropar after every verse. At the end the reader sings the tropar. The Royal doors are closed. The next three Old Testament lections are read. The Royal doors are opened after the 6th paremia, and the same order is followed as after the third lection. The tropar is intoned – *You have shone forth.* The Royal doors are closed and the last two Old Testament lections are read. The Royal doors are opened and the small litany is intoned with the exclamation *For You are Holy.* Trisagion. Prokiemen – *The Lord said unto me.* Epistle to the Hebrews, per. 303. Gospel from St. Luke, per. 5. We continue with the Liturgy of St. Basil the Great. In place of *It is truly worthy – All of creation.* Communion hymn – *Praise the Lord.* After the dismissal the icon of the Nativity is carried to the middle of the temple to the solemn singing of the tropar – *Your Nativity: Glory: Both now: Today the Virgin.*

Tuesday

7 (25 XII) **The Nativity According to the Flesh of our Lord, God and Saviour Jesus Christ.** The Adoration of the Magi: Melchior, Caspar, and Balthasar. Commemoration of the shepherds in Bethlehem who were watching their flocks and came to see the Lord.
Fast-free period

Matins: Mt. 1:18-25.
Liturgy of St. John Chrysostom: Gal. 4:4-7; Mt. 2:1-12.

The Vigil begins with **Great Compline** with Litia. The priest in a phelon *Blessed is our God* – and he censes the entire temple. Reader – *Amen* – and he reads Great Compline. *God is with us* is sung. In place of the regular tropars *(enlighten my eyes, etc.)* after the first trisagion we sing the tropar *Your Nativity.* After the second trisagion we sing the kondak *Today the virgin.* After *Glory to God in the highest* – we make the Litia procession. Stykhyry of the feast. At the aposticha the stykhyry of the feast. At the blessing of loaves the tropar of the feast thrice.

At Matins: At *God is the Lord:* the tropar of the feast – thrice. After the kathismas the sessional hymn of the feast. Polyelei and magnification of the feast. Small litany and sessional hymn of the feast. *From my youth.* Prokiemen of the feast. Gospel from St. Matthew, per. 2. Psalm 50. *Glory: Today all creation is filled with joy. Both now: Today all creation: Have mercy on me, O God:* and the stykhyra in tone 6: *Glory to God in the highest.* Canons of the feast. Irmos and Katavasia – *Christ is born.* After the 3rd ode – hypakoe of the feast. After the 6th ode – kondak and ikos of the feast. At the 9th ode we do not sing *It is truly worthy,* but the refrain of the feast *Magnify, O my soul:* and the rest. Exapostilarion of the feast. At the praises 4 stykhyry of the feast. Great Doxology. Tropar of the feast. Litanies and dismissal of the feast – *May Christ, who was born in a cave and laid in a manger for the sake of our salvation.* 1st hour.

At the hours: Tropar and Kondak of the feast.

At the Liturgy of St. Basil the Great: Antiphons of the feast. Entrance verse: *From the womb before the morning star.* Tropar of the feast, *Glory: both now:* Kondak of the feast. In place of the trisagion: *As many as have been baptized into Christ.* Prokiemen of the feast. Epistle to the Galatians, per. 209. Gospel from St. Matthew, per. 3. In place of *It is truly worthy:* the refrain *Magnify, O my soul* and the irmos of the 9th ode – *A strange and most glorious mystery.* Communion hymn – *The Lord has sent deliverance.* Dismissal of the feast.

Wednesday
8 (26 XII) **Synaxis of the Most Holy Theotokos.** Hieromartyr Euthymius, bp. of Sardis (840). St. Constantine, monk, of Synnada (IX). St. Evaristus of the Studion Monastery (825).
Fast-free period

Liturgy: Heb. 2:11-18; Mt. 2:13-23 (Theotokos)

At Vespers: The service is from the Menaion

At Orthros: The service is from the Menaion.

At the Hours: Tropar of the feast, *Glory:* of the saints. Kondak of the feast and of the saints are read alternately.

At the Liturgy: Regular antiphons (typical psalms). At the entrance: *O come, let us worship. . . O Son of God, Who was born of a Virgin save us. . .* Tropar of the Nativity in tone 4, *Glory: both now,* Kondak of the Synaxis of the Theotokos in tone 6. Trisagion. Prokeimen in tone 3 *My soul magnifies the Lord. . .* and of the Saints *Wondrous is God in His Saints . . .* Epistle: Heb. beg. 306; Gospel: Mt. per. 4. Hymn to the Theotokos *(9th*

ode of the Nativity Canon), the communion hymn and the dismissal of the Feast.

Thursday

9 (27 XII) **Holy Protomartyr and Archdeacon Stephen** (34). St. Theodore "the Branded", confessor of Palestine (840). St. Theodore, archbishop of Constantinople (686).
Fast-free period

Protomartyr: Acts 6: 8 – 7:5, 47 – 60; Mt. 21: 33 - 42

At the Liturgy: Regular antiphons (typical psalms). At the entrance: *O come, let us worship. . . Save us O Son of God, Who was born of a Virgin . . .* Tropar of the Feast and of the Saint, *Glory:* Kondak of the Saint*, both now,* Kondak of the Feast. Trisagion. Prokeimens of the Feast and of the Saint. Epistle: Acts per. 17; Gospel: Mt. per. 87. Hymn to the Theotokos *(9th ode of the Nativity Canon)* of the feast. The communion hymn of the Feast and of the Saint. The dismissal of the Feast.

Friday

10 (28 XII) The 20,000 Martyrs of Nicomedia, with the martyrs Glycerius, Zeno, Theophilus the deacon, Dorotheus, Mardonius, Migdonius the deacon, Indes, Gorgonius, Peter, Euthymius, and the virgins Agape, Domna, Theophil and others (302). Apostle Nicanor the Deacon (34).
Fast-free period

Ord.: Heb. 11: 8, 11 - 16; Mk. 12: 1-12

Saturday

11 (29 XII) Saturday after the Nativity. The 14,000 Infants (Holy Innocents) slain by Herod at Bethlehem (I). Ven. Marcellus, Abbot of the Monastery of the "Unsleeping Ones" (485). *Ven. Mark the grave-digger, Theophilus and John of the Kyivan Caves (XI-XII).* St. Thaddeus the confessor, of the Studium (818).
{St. Trophimus, bp. of Arles (III)}
Fast-free period

Ord.: Eph. 5: 1-8; Lk. 17: 3-10
Saturday after the Nativity: I Tim. 6: 11-16; Mt. 12: 15-21

Sunday

12 (30 XII) **30th Sunday after Pentecost, Sunday after the Nativity.** Tone 5. Righteous Joseph the Betrothed, David the King and James, the Brother of the Lord. Virgin-martyr Anysia (285-305). Hieromartyr Zoticus the priest of Constantinople, feeder of orphans (IV). Apostle Timon the Deacon (I).

St. Martyr Philoterus of Nicomedia (311). St. Theodora, the nun of Constantinople (755).
{St. Egwin, bp. of Worchester (717)
Fast-free period

Matins: G8, Jn. 20: 11-18.
Liturgy: Gal. 1: 11-19; Mt. 2: 13-23 (Sunday after the Nativity).

At Great Vespers: *Blessed is the man.* At *Lord, I have cried:* 3 stychyry from the Octoikh, 3 of the feast 4 stychyry of the Holy Fathers; *Glory* – of the Holy Fathers; *Both now* - of the Nativity. Entrance. Prokeimen – *The Lord is King.* The aposticha from the Oktoikh, *Glory:* of Fathers, *both now* – of the Feast. After the Song of Simeon: *O Theotokos and Virgin* (twice) and the Tropar of the Fathers (once).

At Matins: at God is the Lord: Sunday Tropar (twice), *Glory:* of the Fathers, *both now:* of the Feast. After the Kathismas the gradual hymns of the octoikh. The Evlogitaria. Hypakoe, Gradual hymn and Prokeimen of the tone. The Gospel from St. John, per. 64. Canon: Resurrectional on 4, Fathers on 4, and of the Nativity (both canons) on 6. Irmoi of the canon of the oktoikh. After the 3rd song of the canon: Kondak and Ikos of the Fathers, *Glory:* Sessional Hymn of the Fathers, *both now:* of the Nativity. After the 6th song: Kondak and Ikos of the Nativity. At the 9th song: the Magnificat. 8th Sunday Exapostilarion, *Glory:* of the Fathers, *Both Now:* of the Nativity. At the Praises: 4 verses from the oktoikh, 4 verses of the Nativity, *Glory:* of the Fathers, *Both now: You are most blessed.* After the Great Doxology: the Tropar *Today salvation.* Litanies and Dismissal. *Glory: Both now.* 8th Matinal Doxasticon. 1st hour.

At the hours: Tropar: of the oktoikh, *Glory:* of the Fathers and of the Feast (alternately). Kondak: of the Feast and of the Fathers (alternately).[1]

At the Liturgy: At the entrance, the Tropar of the tone, of the Nativity, and of the Fathers, *Glory:* Kondak of the Fathers, *both now:* Kondak of the Nativity. Prokeimen of the Nativity and of the Holy Fathers.[2] Epistle to the Galatians per. 200; Gospel from St. Mark, per. 4. Hymn to the Theotokos of the Nativity. Communion hymn of Sunday and of the Nativity.

[1] When it is indicated that two kondaks are to be read alternately at the hours it is necessary to read the kondak which is after the 3rd ode of the canon at the 1st and 6th hour, and that following the 6th ode at the 3rd and 9th hour.
[2] When it is indicated to sing two prokeimens at the Liturgy, the reader intones the first prokiemen, and the singers repeat it. The reader then intones the verse of the first prokeimen, and the singers repeat the first prokeimen. At the end, the reader intones the second prokeimen, and the singers repeat the second prokiemen.

Monday

13 (31 XII) *31st week after Pentecost.* **Leavetaking of the Nativity.** Ven. Melania (the Younger) of Rome (439). *St. Peter Mohyla, Metropolitan of Kyiv and Galicia (1647).* St. Theophylact, Bishop of Ochrid (ca. 1126).
Fast-free period

Ord: Heb. 11:17-23, 27-31; Mk. 12: 13-17

The service is that of the feast, except for the entrance and paremii at vespers and the polyelei at matins. At matins – we sing the great doxology.

Tuesday

14 (1 I) **The Circumcision of our Lord, God and Saviour Jesus Christ. St. Basil the Great, Archbishop of Caesarea in Cappadocia** (379) Martyr Basil of Ancyra (ca. 362). St. Emilia, mother of St. Basil the Great (IV). St. Gregory of Nazianzus (374). Ven. Theodosius, of Tryglia, abbot. New Martyr Peter of Tripolis (1776).
Fast-free period

Vespers: 1) Gen. 17: 1 – 7, 9 – 12, 14; 2) Prov. 8: 22 – 30; 3) Prov. 10:31 – 11: 12.
Matins: Jn. 10:9-16.
Liturgy: of the Circumcision: Col. 2:8-12; Lk. 2:20-21, 40-52; and of the Saint: Heb. 7:26- 8:2; Lk. 6:17-23.

At Great Vespers: "Blessed is the Man" (1st Antiphon). At "Lord, I have cried" 8 stykhyry, 4 of the Circumcision and 4 of St. Basil, "Glory" of the Hierarch, "Both now" of the Circumcision. Prokiemen of the day, Old Testament Readings (Paremii). At litia the stykhyry of the temple, St. Basil, *Glory: Grace has been poured out; Both now: The Saviour who descends.* At the aposticha the stykhyry of St. Basil, *Glory: The Grace of Miracles, Both now:* of the circumcision. At the blessing of loaves: the tropar of the Hierarch twice and of the feast once.

At Matins at *"God is the Lord"* the Tropar of the circumcision - twice, *"Glory"*, St. Basil *"Both now"* and of the circumcision. After the kathismas the sessional hymns of the saint. The Poliyelei; Magnification of St. Basil. The Sessional hymn. *From my youth.* Prokeimen – *My mouth*. The Gospel from St. John, per. 36. Psalm 50, *Glory: Through the prayers of the hierarch Basil, Both now: Through the prayers of the Theotokos, Have mercy on me, O God,* the verses of St. Basil *Grace has been poured out.* Canons: Circumcision on 6 and St. Basil on 8; Hiermoi – Come, O people; katavasias of the Theophany – *The Lord, mighty in wars*[3]*;* after the 3rd ode: the kondak of the circumcision, the sessional

[3] This is sung till the leavetaking of the Theophany

hymn of St. Basil, *"Glory: Both now:* of the circumcision; after the 6th ode: the kondak of St. Basil and the ikos; at the 9th ode – we do not sing *More honourable,* but the refrain of the circumcision and St. Basil. The exapostilarion of St. Basil – twice, *Glory:both now:* of the circumcision. At the praises: 6 stykhyry, *Glory:* St. Basil – *Grace has been poured out, Both now:* of the circumcision – *The saviour who descends.* After the Great Doxology – the tropar of St. Basil, *Glory:both now:* of the circumcision. Dismissal of the feast – *Christ, Who on the eighth day.* 1st hour.

The Hours: Tropars: of the circumcision, *Glory:* of St. Basil, *both now:* the theotokion of the hour: Kondaks: of the circumcision and of St. Basil alternately.[4]

At the Liturgy of St. Basil: After the entrance the tropar of the circumcision, of St. Basil, *Glory:* kondak of the circumcision *both now:* kondak of St. Basil. The Prokeimen – *O Lord, save Your people* and – *My mouth shall speak wisdom*[5]. Epistle to the Collosians per. 254 and to the Hebrews per. 318. Gospel from Luke per. 6 and 24. Instead of *It is truly worthy – All of creation.* The communion hymns – *Praise the Lord* and *The righteous man.* Dismissal of the feast – *Christ, Who on the eighth day*. After the Liturgy: New Year's Moleben.

Wednesday

15 (2 I) **Forefeast of the Theophany.** St. Sylvester, Pope of Rome (335). *Ven. Sylvester of the Kyivan Caves (XII).* Ven. Theodota, mother of Ss. Cosmas and Damian (III). St. Cosmas, patr. of Constantinople (1081). Righteous Juliana of Lazarovo (1604). Hieromartyr Theogenes, Bp. of Parium (c. 320). Repose (1833) and second finding of the relics (1991) of St. Seraphim, wonderworker of Sarov
Fast-free period.

Ord.: James 1: 1-18; Mk. 12: 28-37

Thursday

16 (3 I) **Forefeast of the Theophany.** Holy Prophet Malachias (c. 4th century B.C.). Martyr Gordius (IV).
{Ven. Genevieve of Paris (V-VI), Ven. Abelard, the abbot}.
Fast-free period.

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[4] When it is indicated that two kondaks are to be read alternately at the hours it is necessary to read the kondak which is after the 3rd ode of the canon at the 1st and 6th hour, and that following the 6th ode at the 3rd and 9th hour.

[5] When it is indicated to sing two prokeimens at the Liturgy, the reader intones the first prokiemen, and the singers repeat it. The reader then intones the verse of the first prokeimen, and the singers repeat the first prokeimen. At the end, the reader intones the second prokeimen, and the singers repeat the second prokiemen.

Ord: James 1; 19-27; Mk. 12: 38-44

Friday
17 (4 I) Synaxis of the 70 Apostles: James the Brother of the Lord, Mark and Luke the Evangelists, Cleopas, Symeon, Barnabas, Justus, Thaddeus, Ananias, Stephen the Protomartyr and Archdeacon, Philip, Prochorus, Nicanor, Timon, and Parmenas, Timothy, Titus, Philemon, Onesimus, Epaphras, Archippus, Silas, Silvanus, Crescens, Crispus, Epenetus, Andronicus, Stachys, Amplias, Urban, Narcissus, Apelles, Aristobulus, Herodion, Agabus, Rufus, Asyncritus, Phlegon, Hermes, Patrobus, Hermas, Linus, Gaius, Philologus, Lucius, Jason, Sosipater, Olympas, Tertius, Erastus, Quartus, Euodias, Onesiphorus, Clement, Sosthenes, Apollos, Tychicus, Epaphroditus, Carpus, Quadratus, Mark, Zenas, Aristarchus, Pudens, Trophimus, Mark, Artemas, Aquila, Fortunatus, and Achaicus. St. Theoctistus, abbot at Cucomo in Sicily (800). *Ven. Aquila, of the Kyivan Caves (XIV)*. Ven. Martyr Zosimas the hermit and Martyr Athanasius the warden (III – IV). Martyrs Euthimius the Abbot and 12 monks of Vatopedi Monastery, Mt. Athos (XIII).
Fast-free period.

On this day the Royal Hours are served.
First Hour: Is. 35:1-10; Acts 13:25-32; Mt. 3:1-11.
Third Hour: Is. 1:16-20; Acts 19:1-18; Mk. 1:1-8.
Sixth Hour: Is. 12:3-6; Rm. 6:3-11; Mk. 1:9-15.
Ninth Hour: Is. 49:8-15; Tt. 2:11-14;3:4-7; Mt. 3:13-17.

The priest vested in a phelon carries the Gospel book out through the Royal Doors to the centre of the Church and places it on an analoi. *Blessed is our God:* Reader: *Amen.Glory to You, our God. O Heavenly King. Trisagion.* After the Lord's prayer *Lord, have mercy* 12 times: *Glory: Both now: O Come, let us worship.* And the psalms (at every hour there are two special psalms and one regular psalm – see the menaion). During the reading of the psalms a censing takes place, beginning from the analoi with the Gospel (at the 1st hour a great incensation, i.e. the altar and the entire temple; at the 3rd and 6th hours a small incensation, and at the 9th hour a great incensation).

At the hours: the tropar of the forefeast – *Make ready, O Zebulon,* after this, at every hour, after its theotokion – the special stykhyry (tropars with verses). *Let us be attentive:* The prokiemen and paremia. Epistle. Gospel. Then we continue the reading of the hour *(at the first hour – Direct my steps;* at the 3rd hour *Blessed is the Lord;* etc.) At all hours the kondak of the prefeast *In the running waters of the Jordan River*. At the 9th hour the last stykhyra – *Your hand* – is solemnly read at the beginning, and after the final words the priest, reader and faithful all make three small metanias (bows to the waist). There is a custom to intone the

polychronion (mnoholittia) at this time. After this the stykhyra is sung. At the 9th hour after the reading of the Holy Gospel it is carried into the altar through the Royal Doors, which are then closed, and the priest removes his phelon. After the prayer of the 9th hour the psalms – *Bless the Lord, O my soul; Praise the Lord, O my soul* and the rest of the typica. After *The choir of the saints: both now: I believe; Forgive, pardon and remit: Our Father.* The kondak of the forefeast – *In the running waters of the Jordan River. Lord, have mercy (40 times) All-holy Trinity.* Priest: *Wisdom.* We sing: *It is truly worthy to bless you, the Theotokos, ever blessed and most pure, and the mother of our God* (and we make a small metania). Priest: *Most Holy Theotokos, save us!* And we sing *More honourable.* Priest: *Glory to You, O Christ God.* And we sing *Glory: both now: Lord, have mercy* (thrice) *Bless.* The dismissal of the day.

The Divine Liturgy is not served on this day.

Saturday
18 (5 I) **Saturday before the Theophany. Eve of the Theophany.** Tone 6. Hieromartyr Theopemptus, bp. of Nicomedia, and Martyr Theonas (303). Ven. Syncletika of Alexandria (c. 350). Prophet Micah (IX). Virgin Apollinaria of Egypt (ca. 470). Ven. Phosterius and Menas (IV). Ven Gregory of Crete (c. 820).
Fast day.

Liturgy: I Tim. 3: 14 – 16, 4: 1-5; Mt. 3: 1-11.
Vespers: 1) Gn. 1:1-13; 2) Ex. 14:15-18, 21-23, 27-29; 3) Ex. 15:22-27, 16:1; 4) Jos. 3:7-8, 15-17; 5) 2 Kings 2:6-14; 6) 2 Kings 5:9-14; 7) Is. 1:16-20; 8) Gn. 32:1-10; 9) Ex. 2:5-10; 10) Judges 6:36-40; 11) 1 Kings 18:30-39; 12) 2 Kings 2:19-22; 13) Is. 49:8-15. Epistle: I Cor. 9: 19-27; Gospel Lk. 3: 1 – 18.
Blessing of Water: 1) Is. 35:1-10; 2) Is. 55:1-13; 3) Is. 12:3-6; 1 Cor. 10:1-4; Mk. 1: 9-11.

At the Hours: Tropar and Kondak of the prefeast

At the Liturgy of St. John Chrysostom: Regular (typical) Antiphons. After the entrance: tropar of the pre-feast, *Glory: Both now.* Kondak of the pre-feast. Prokiemen of Saturday in tone 8. Epistle to Timothy, per. 284. Gospel from St. Matthew, per. 5. We sing "*It is truly worthy."* Communion hymn of Saturday.

In the afternoon (or immediately after Liturgy) **Festal Vespers with the Great Blessing of Waters** is served. *Blessed is our God:* opening prayers. Psalm 103 is read. Great Litany. *Blessed is the man. Lord, I have cried* in tone 2: 8 stykhyry of the feast – *Our enlightener: Glory: both now: You bowed Your head.* Entrance with the Gospel. Prokiemen:

The Lord is King. 13 Old Testament readings: 1) Gn. 1:1-13; 2) Ex. 14:15-18, 21-23, 27-29; 3) Ex. 15:22-27, 16:1. After the 3rd reading the Royal doors are opened, the reader intones the tropar – *Thou who hast created the world;* with verses, and the singers sing after each verse – *to give light to those in darkness.* And the Royal doors are closed, and the readings from the old testament continue: 4) Jos. 3:7-8, 15-17; 5) 2 Kings 2:6-14; 6) 2 Kings 5:9-14; after the 6th reading the same order is followed as after the 3rd reading: the tropar *In the abundance of Thy mercy* is intoned. 7) Is. 1:16-20; 8) Gn. 32:1-10; 9) Ex. 2:5-10; 10) Judges 6:36-40; 11) 1 Kings 18:30-39; 12) 2 Kings 2:19-22; 13) Is. 49:8-15. After the 13th reading the Royal doors are opened, the small litany, and the exclamation: *For You are holy.* Prokiemen in tone 3 – *The Lord is my light;* Epistle to the Corinthians, per. 143. Gospel from St. Luke, per. 9. Litany *Let us all say. Vouchsafe, O Lord.* Litany. *Let us complete our evening prayer.* After the exclamation, the chanters begin singing *The voice of the Lord is upon the waters* and we exit for the Great Blessing of Waters, according to the order given in the Book of Needs or the Menaion. At the Blessing of Waters the Old Testament readings: 1) Is. 35:1-10; 2) Is. 55:1-13; 3) Is**.** 12:3-6; Epistle to the Corinthians, per. 143. Gospel of St. Mark, per. 2. After the blessing of waters we sing: *Glory: Both now,* And the stykhyra in tone 6: *Ye faithful.* Festal dismissal- *May Christ, who deigned to be baptized in the Jordan by John for the sake of our salvation.*

After the dismissal the festal icon is brought to the centre of the temple near which a candle on a candlestand is lit. At this time the Tropar – *When You, O Lord, Glory: both now.* And kondak of the feast – *You have appeared today* are sung. The faithful approach, kiss the icon, and partake of the blessed Jordan water. The priest visits the homes of the faithful with holy water and blesses the homes.

Sunday
19 (6 I) **The Holy Theophany. The Baptism of our Lord, God and Saviour Jesus Christ.**

Matins: Mk. 1:9-11.
Liturgy of St. Basil the Great: Titus 2:11-14, 3: 4-7; Mt. 3:13-17.

The All-night vigil begins with **Great Compline** and Litia. The Priest in the Phelon intones – *Blessed is our God* – and censes the entire temple. The reader – *Amen* – and reads Great Compline. *God is with us* is sung. In place of the regular tropars *(enlighten our eyes; Have mercy on us)* after the first trisagion – the tropar *When You O Lord;* after the second trisagion – the kondak *You have appeared.* After *Glory to God in the highest* – we exit for Litia. Stykhyry of the feast, in tone 4 – *He, Who covers Himself with light: Glory: O Lord, wishing to fulfil: Both now: Today all creation is enlightened.* The Litany of Litia – *O God, save Your people.* At the

aposticha, in tone 2 – *Seeing Thee, O Christ our God.* After the song of Symeon the tropar *When You O Lord* – thrice. Blessing of loaves. *Blessed be the name of the Lord* – thrice, and the rest, as usual.

At Matins: At *God is the Lord* the tropar *When You, O Lord* – thrice. After the kathisma the sessional hymns of the feast. The Polyelei and magnification of the feast. The small litany and sessional hym of the feast. *From my youth.* Prokiemen of the feast – *The sea saw it and fled.* Gospel from St. Mark, per. 2. Psalm 50. *Glory: Today let all things. Both now: Today let all things: Have mercy on me, O God;* and the stykhyra in tone 6: *God the Word.* Canons of the feast. After the 3rd ode – the hypakoe of the feast. After the 6th ode – the kondak and ikos of the feast. At the 9th ode *More Honourable* is not sung, but the refrains of the feast – *Magnify, O my soul:* and the rest. Exapostilarion of the feast. At the praises the stykhyry of the feast on 4; *Glory: O Saviour Who clothest Thyself: Both now: Today Christ.* Great doxology. Tropar of the feast. Litanies and dismissal of the feast.

At the hours: Tropar and kondak of the feast.

At the Liturgy of St. Basil the Great: Antiphons of the feast. Entrance verse – *Blessed is he that comes in the Name of the Lord.* Tropar – *When You, O Lord: Glory:Both now:* kondak *You have appeared.* In place of the trisagion – *As many as have been baptized.* Prokiemen in tone 4: *Blessed is he.* Epistle to Titus, per. 302. Gospel from Matthew, per. 6. Instead of *It is truly worthy* – the irmos of the 9th ode of the canon with its refrain – *Magnify;* and *Every tongue.* Communion hymn – *The grace of God.* After the Ambon Prayer we celebrate the Great Blessing of the Water (outside, on a river or lake whenever it is possible). After we return to the temple – *Blessed be the name of the Lord* – thrice. Dismissal of the feast.

Monday
20 (7 I) *32nd week after Pentecost.* **Synaxis of the Holy Glorious Prophet, Forerunner and Baptist John.** Martyr Athanasius of Attalia (1700).

Liturgy: (of the Forerunner) Acts 19: 1-8; Jn. 1: 29-34.

At Vespers: At *Lord, I have cried* 3 stykhyry of the feast and 3 of the Forerunner; *Glory:* of the Forerunner; *both now: God the Word.* Entrance. Great Prokeimen in tone 7 – *Our God is in heaven and on earth: He hath done whatsoever He hath pleased.* At the aposticha the stykhyry of the feast; *Glory:* of the Forerunner; *Both now:* of the feast. After the song of Symeon the tropar of the tropar of the Forerunner in tone 2, *Glory: Both now:* the tropar of the feast. Dismissal of the feast.

At Matins: At At *God is the Lord* the tropar of the feast - twice *Glory:* tropar of the Forerunner, *both now:* tropar of the feast. Sessional hymns of the feast. Psalm 50. Canons of the feast and of the Forerunner; Katavasia of the feast. After the 3rd ode – the kondak of the feast. After the 6th ode – the kondak of the Forerunner in tone 6. At the 9th ode *More Honourable* is not sung, but the refrains of the feast and of the Forerunner. Exapostilarion of the Forerunner; *Glory: Both now* of the feast. At the praises the stykhyry of the feast on 4; *Glory:* of the Forerunner; *Both now: Today Christ.* Great doxology. Tropar of the Forerunner, *Glory:Both now* of the feast. Litanies and dismissal of the feast.

At the hours: Tropar of the feast: *Glory:* tropar of the Forerunner. Kondaks of the feast and of the Forerunner alternately.

At the Liturgy: After the entrance – *Come, let us worship and bow down before Christ. O Son of God Who was baptized by John in the Jordan, save us who sing to You, Alleluia.* Tropars of the feast and of the Forerunner; *Glory:* kondak of the forerunner *both now:* kondak of the feast. Prokiemen in tone 7: *The righteous man.* Epistle from acts, per. 42. Gospel of St. John, per. 3. Instead of *It is truly worthy – Magnify, O my soul;* and *Every tongue.* Communion hymn of the feast – *The grace of God;* and of the Forerunner – *The righteous man shall be in everlasting remembrance.* Dismissal of the Feast.

Note: From today till the leavetaking of the feast, during the week the service is only taken from the Menaion. At the end of each service – the dismissal of the feast. At Liturgies: after the entrance: . . . *O Son of God Who was baptized by John in the Jordan:* tropar and kondak of the feast along with the daily tropar and kondak; the hymn to the Theotokos of the feast.

Tuesday

21 (8 I) Ven. George the Chozebite, Abbot (VII). St. Emilian the Confessor (IX). St. Domnica of Constantinople (c. 395) *Ven. Gregory, wonderworker, of the Near Kyivan Caves (1093). Ven. Gregory, hermit, of the Far Kyivan Caves (XIII-XIV).* Hieromartyr Carterius, presbyter of Caesaria of Cappadocia (304). Martyrs Theophilus the deacon and Helladius (IV). Martyrs Julian, Celsius, Antonius Anastasius, Martyrs Vasilissa and Marionilla, seven children and 20 soldiers (313). Ven Illia of Egypt (IV).

Ord.: Heb. 12:25-26, 13:22-25; Mk. 10:2-12

Wednesday

22 (9 I) Martyr Polyeuctus of Meletene (259). Prophet Shemaiah (X BC.). St. Peter, bp. of Sebaste (ca. 395). St. Eustratius the wonderworker of Tarsus (821). Ven. Jonah of Kyiv, founder of Holy Trinity Monastery (1902).

{St. Adrian of Canterbury (710).}
Fast day

Ord.: James 1: 1-18; Mk. 10: 11 – 16

Thursday
23 (10 I) St. Gregory, Bp. of Nyssa (after 394). St. Dometian, bp. of Melitine (601). St. Marcian, Presbyter (V). Blessed Theosebia the Deaconess (385), sister of St. Gregory of Nyssa. St. Theophan the Recluse (1894).

Ord.: James: 1: 19-27; Mk. 10: 17 – 27

Friday
24 (11 I) **Ven. Theodosius the Great, the Coenobiarch** (529). Ven. Theodosius of Antioch (c. 412). St. Theodosius of Mt. Athos, met. of Trebizond (XIV).
Chernihiv-Eletskaya Icon of the Most Holy Theotokos (1060)
Fast day

Ord: James 2: 1-13; Mk. 10: 23-32

Saturday
25 (12 I) **Saturday after the Theophany.** Martyr Tatiana the Deaconess of Rome and companions (226-235). Maryr Mertius (284-305). St. Theodora of Alexandria (V). Martyr Peter Apselamus of Eleutheropolis (309). St. Eupraxia I of Tabenna (393). St. Sava I, first archbp. of Serbia (1235).

Ord: Col. 1: 3-6; Lk. 16: 10-15
Saturday after the Theophany: Eph. 6: 10-17; Mt. 4: 1-11

Sunday
26 (31 I) **32nd Sunday after Pentecost, Sunday after the Theophany.** Tone 7. Martyrs Hermylus and Stratonicus (315). Martyr Peter of Anium (309-310). St. James bp. of Nisibis (336).
{St. Hilary, bp. of Poitiers (368)}

At Matins: 10th Gospel, Jn. 21: 1 – 14.
At Liturgy: Sunday after the Theophany, Eph. 4: 7 – 13; Mt. 4: 12 – 17

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 4 stykhyry of the octoikh, 3 of the feast and 3 of the martyrs; *Glory:* of the feast, *Both now:* dohmatyk of tone 7. Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory: Both now:* of the feast. After the song of Symeon *Rejoice, O Virgin Theotokos* – twice and the tropar of the feast – once.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* of the martyrs; *both now:* of the feast. After the kathismas the sessional hymns of the feast. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 10th Resurrectional Gospel, from St. John, per. 66. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Through the prayers of the Holy Apostles;* and the rest, as usual. Canons – Resurrectional on 4, Theotokos on 2, feast on 4 and martyrs on 4; Irmoi – *By Your will;* Katavasia of the feast – *The Lord, mighty in wars.* After the 3rd ode: the kondak of the feast. After the 6th ode: Sunday kondak. At the 9th ode – *More honourable.* 10th resurrectional exapostilarion, *Glory: both now:* exapostilarion of the feast. At the praises: 4 stykhyry of the octoikh and 4 of the feast (with their refrains); *Glory:* 10th Gospel stykhyra; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* 1st hour.

At the hours: Sunday tropar: *Glory:* of the feast. Kondak of the feast and of the tone alternately.

At the Liturgy: After the entrance the tropar of the resurrectional tone, the feast, and the martyrs, *Glory:* kondak of the tone: *both now:* kondak of the feast. Prokiemen of the Sunday after Theophany, tone 1: *Let your mercy, O Lord, be upon us as we have put our hope in You.* Epistle to the Ephesians, per. 224. Gospel from St. Matthew, per. 8. Instead of *It is truly worthy – Magnify, O my soul;* and *Every tongue.* Communion hymn of the feast – *The grace of God;* and of Sunday – *Praise the Lord.*

Monday
27 (14 I)

33rd week after Pentecost. **Leavetaking of the Theophany.** The Holy Fathers slain at Sinai and Raithu: Isaiah, Sabbas, Moses and his disciple Moses, Jeremiah, Paul, Adam, Sergius, Domnus, Proclus, Hypatius, Isaac, Macarius, Mark, Benjamin, Eusebius, Elias and others (IV-V). St. Nina, Equal-to-the-Apostles and Enlightener of Georgia (335). Ven. Joseph Analytinus of Raithu (IV). Ven. Theodulus (V). Ven. Stephen (VIII).

Ord.: James 2: 14-26; Mk. 10:46-52.

The service is that of the feast, except for the entrance and paremii at vespers and the polyelei at matins. At matins – we sing the great doxology.

Tuesday
28 (15 I)

Ven. Paul of Thebes (341) and John Calabytes (V). Monk-martyr Pansophius of Alexandria (ca. 249-251). St. Prochorus, abbot in Vranski Desert, Bulgaria (X). St. Gabriel, founder of Lesnovo Monastery, Serbia-Bulgaria (980).

Ord.: James 3:1-10; Mk. 11:11-23.

Wednesday

29 (16 I) The Veneration of the Precious Chains of the Holy and All-Glorious Apostle Peter. Martyrs Speusippus, Eleusippus, and Meleusippus, their grandmother Leonilla, and with them Neon, Turbo and the woman Jonilla (ca. 161-180). Martyr Danax the reader (II). Ven. Maximus, priest of Totma (1650).
Fast day

Ord.: James 3:11-4:6; Mk. 11:23-26.
Apostle: Acts 12: 1-11; Jn. 21: 15-25.

Thursday

30 (17 I) **Ven. Anthony the Great** (356). St. Achilles the Confessor (V). St. Makarios Kalogeros of Patmos (1737).

At Vespers: 1) Wis. 3:1-9; 2) Wis. 5:15-6:3; 3) Wis. 4:7-15.
At Matins: Mt. 11:27-30.
At Liturgy: Ven.: Heb. 13:17-21; Lk. 6:17-23; Ord.: James 4:7-5:9; Mk. 11:27-33.

Friday

31 (18 I) **Sts. Athanasius (373) and Cyril (444), Archbishops of Alexandria.** Ven. Marcian of Cyrrhus (c. 388).
Fast day, wine and oil allowed.

Ord.: I Peter 1:1-2, 10-12, 2:6-10; Mk. 12:1-12.
Hierarchs: Heb. 13: 7 – 16; Mt. 5: 14 – 19.

February 2020

Saturday
1 (19 I) **St. Macarius the Great of Egypt (390-391)**. St. Mark, Archbp. of Ephesus (1444). *Ven. Macarius of the Near Kyivan Caves (XII). Ven. Macarius, deacon, of the Far Kyivan Caves (XIII-XIV).* Virgin-martyr Euphrasia of Nicomedia (303). St. Arsenius, archbp. Of Kerkyra (953).

Ord.: I Thess. 5:14-23; Lk. 17: 3 – 10

Sunday
2 (20 I) **33rd Sunday after Pentecost (Sunday of Zacchaeus).** Tone 8. **Ven. Euthymius the Great** (473). *Ven. Euthymius (XIV) and Lawrence XIII-XIV) of the Far Kyivan Caves. Martyrs Inna, Pinna and Rimma, disciples of Apostle Andrew* (I-II). Martyrs Bassus, Eusebius, Eutychius, and Basilides at Nicomedia (303).

Matins: 11th matins Gospel, Jn. 21: 15 – 25
Liturgy: I Tim. 4: 9 – 15; Lk. 19: 1 – 10 (of Zacchaeus)

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the venerable Father; *Glory:* venerable Father, *Both now:* the dohmatyk – *The King of heaven.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:*venerable Father. *Both now:* Theotokion. After the song of Symeon *Rejoice, O Virgin Theotokos* – thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* of the venerable father; *both now:* Theotokion. After the kathismas the sessional hymns of Sunday. Polyelei. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 11th Resurrectional Gospel, from St. John, per. 67. *Having beheld the Resurrection of Christ* and the rest, as usual. Canons – Resurrectional on 4, Stavroanastasimon on 2, Theotokos on 2, and venerable Father on 6; Irmosy of the Resurrectional canon – *The Pharaoh, who chased by chariot;* Katavasia of the Presentation – *The sun once shone on dry land.* After the 3rd ode: the kondak of the venerable father. After the 6th ode: Sunday kondak. At the 9th ode – *More honourable.* 11th resurrectional exapostilarion, *Glory: both now:* exapostilarion of the feast. At the praises: 8 stykhyry of the octoikh *Glory:* 11th Gospel stykhyra; *both now: You are most blessed.* After the Great Doxology – the tropar *Having risen from the tomb.* 1st hour.

At the hours: Sunday tropar: *Glory:* of the venerable father. Kondak of the tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokiemen of the tone. Epistle to the Timothy, per. 285 from the half. Gospel from St. Luke, per. 94. Sunday communion hymn – *Praise the Lord.*

Monday

3 (21 I) *34th week after Pentecost.* Ven. Maximus the Confessor (662). Martyr Neophytus (303-305). Martyrs Eugene, Candidus, Valerian and Aquila (III). Virgin-martyr Agnes of Rome (ca. 304). Martyr Anastasius (662).

Ord.: 1 Peter 2:21 - 3:9; Mk. 12: 13 – 17

Tuesday

4 (22 I) Apostle Timothy of the Seventy (c. 96). Monk-Martyr Anastasius the Persian (628). *Ven. Anastasius of the Near Kyivan Caves (XII).* Hieromartyrs Manuel, George, Peter, and Leontius, bishops; Sionius, Gabriel, John, Leontus and Parodus, priests; and 377 companions (c. 817).

Ord.: 1 Peter 3:10-22; Mk. 12: 18 – 27

Wednesday

5 (23 I) Hieromartyr Clement, Bp. of Ancyra, and Martyr Agathangelus (296). Ven. Mausimus the Syrian (IV). St. Salamanes the Silent (c. 400). St. Paulinus the Merciful, bp. of Nola (431). St. Dionysius of Olympus and Mt. Athos (1541). Commemoration of the Sixth Ecumenical Council (680-681).

Fast day.

Ord.: 1 Peter 4:1 - 11; Mk. 12: 28 – 37

Thursday
6 (24 I) Ven. Xenia (V). Martyrs Babylas and his two disciples Timothy and Agapius (III). St. Macedonius, hermit of Mt. Silpius (ca. 420). Translation of the relics of Monk-martyr Anastasius the Persian (628).

Ord.: I Peter 4: 12-5:5; Mark 12: 38-44

Friday
7 (25 I) **St. Gregory the Theologian, Archbishop of Constantinople** (389). *New Hieromartyr Volodymyr, Metropolitan of Kyiv and Halych (1918).* Martyrs Felicitas of Rome and seven sons: Januarius, Felix, Philip, Silvanus, Alexander, Vitalis, and Martial (ca. 164). Ven. Publius of Syria (380). St. Mares the singer (430). New Martyr Auxentius of Constantinople (1720). St. Demetrius, 'Keeper of the Sacred Vessels' of Constantinople (VIII).
Fast day.

Ord: II Peter 1:1-10; Mk. 13: 1 – 8
Hierarch: 1 Cor. 12:7-11; Jn. 10:9-16.

Saturday
8 (26 I) Ven. Xenophon, his wife, Mary, and their sons, Arcadius and John of Constantinople (V-VI). Martyrs Ananias the priest, Peter the prison guard, and seven soldiers, in Phoenicia (295). St. Symeon 'the ancient' of Mt. Sinai (ca. 390). Translation of the relics (845) of St. Theodore, abbot of the Studion (845). St Joseph, archbp. of Thessalonica (830).
{St. Paula of Rome (404)}

Ord.: II Tim. 2: 11-19; Lue 18: 2-8

Beginnng of the Lenten Triodion

Sunday
9 (27 I) **Sunday of the Publican and Pharisee.** Tone 1. **Translation of the Relics of St. John Chrysostom, Archbishop of Constantinople (437).** New Martyr Demetrius at Constantinople (1784).

At Matins: 1st matins Gospel: Mt. 28: 16 – 20.
At Liturgy: II Tim. 3: 10 – 15; Lk. 18: 10 – 14

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 7 stykhyry of the octoikh, 3 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk – *Let us praise Mary the Virgin.* Entrance. Prokiemen – *The*

Lord is king. At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion. After the song of Symeon *Rejoice, O Virgin Theotokos* – thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: both now:* Theotokion. After the kathismas the sessional hymns of Sunday. Polyelei. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 1st Resurrectional Gospel, from St. Matthew, per. 116. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion. Canons – Resurrectional with its irmos on 4, Stavroanastasimon on 2, Theotokos on 2, and triodion on 6; Irmosy of the Resurrectional canon – *Yours, O Immortal One;* Katavasia of the Presentation – *The sun once shone on dry land.* After the 3rd ode: sessional hymn of the triodion. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 1st resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* theotokion of the triodion. At the praises: 4 stykhyry of the octoikh and 4 of the triodion; *Glory:* of the triodion; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* Dismissal. *Glory: both now:* 1st Gospel stychyra. 1st hour.

At the hours: Sunday tropar, kondak of the triodion.

At the Liturgy: After the entrance

In a temple of the Lord:

Tropar of the Tone
Glory: both now:
Kondak of the triodion

In a temple of the Theotokos:

Tropar of the Tone
Tropar of the temple: *g*
Glory: Kondak of the triodion,
Both now: Kondak of the temple

In a temple of a saint:

Tropar of the Tone
Tropar of the Temple
Glory: Kondak of the temple;
Both now: Kondak of the triodion.

Prokiemen of the Sunday, tone 1. Epistle to the Timothy, per. 296. Gospel from St. Luke, per. 89. Sunday communion hymn – *Praise the Lord.*

Monday

10 (28 I) *Fast-free week.* Ven. Ephraim the Syrian (373-379). *Ven. Ephraim of the Kyivan Caves, Bp. of Pereyaslav (c. 1098).* St. Palladius the Hermit of Antioch (IV). St. Isaac the Syrian, Bp. of Nineveh (VII).

Ord.: II Peter 1:20 – 2:9; Mk. 13: 9 – 13

Tuesday

11 (29 I) **Translation of the Relics of the Hieromartyr Ignatius the God-bearer (107)**. *Ven. Lawrence, recluse of the Kyivan Caves, Bp. of Turov, in the Near Caves (1194).* Martyrs Romanus, James, Philotheus, Hyperechius, Abibus, Julian and Paregorius, (297). Martyrs Silvanus, bishop of Emesa, Luke the Deacon, and Mocius the Reader (312).

Ord.: II Peter 2:9 - 22; Mk. 13: 14 – 23
For Wednesday: II Peter 3: 1 - 18; Mk. 13: 24 – 31

Wednesday

12 (30 I) **Synaxis of the Ecumenical Teachers and Hierarchs: Basil the Great, Gregory the Theologian and John Chrysostom.** Hieromartyr Hippolytus, Pope of Rome, and with him Martyrs Censorinus, Sabinus, Ares, the Virgin Chryse, and 20 Martyrs (III). *Ven. Zeno of the Far Kyivan Caves (XIV).* St. Zeno, hermit of Antioch and disciple of St. Basil the Great (414). St. Theophilus the New (784). St. Peter, king of Bulgaria (967).
Fast-free week

Vespers: 1) Deut. 1:8-11, 15-17; 2) Deut. 10:14-21; 3) Wis. 3:1-9.
Matins: Jn. 10:9-16.
Liturgy: Heb. 13:7-16; Mt. 5:14-19.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 8 stykhyry of the saints; *Glory:* of the saints, *Both now:* the dohmatyk of tone 6 – *Who would not bless You.* Entrance. Prokiemen – *O God in Your name.* Paremii of the saints. At the Litia: Stykhyry of the saints. At the aposticha: stykhyry of the saints; *Glory: Today the souls*. *Both now: Today Christ*. After the song of Symeon the tropar of the saints – twice, and *Rejoice, O Virgin Theotokos* – once.

At Matins: at *God is the Lord:* tropar of the saints – twice; *Glory: both now:* Theotokion of tone 4 *The mystery hidden from all ages*. After the kathismas the sessional hymns of the saints. Polyelei. Magnification of the

saints. After the small litany the sessional hymns of the saints. *From my youth.* Prokiemen – *Your priests are robed in righteousness*. Gospel from St. John, per. 36. Psalm 50, *Glory: Through the prayers of the hierarchs. Both now: Through the prayers of the Theotokos. Have mercy on me,* stykhyra in tone 6 – *Grace has been poured out.* Canons: Theotokos with its irmos on 6, and of the saints on 8; irmos – *Come, O ye faithful;* Katavasia of the Presentation – *The sun once shone on dry land.* After the 3rd ode: sessional hymn. After the 6th ode: kondak and ikos. At the 9th ode we do not sing *More honourable,* but the refrain *Magnify, O my soul, the most-pure virgin Theotokos, who is more honourable than the hosts of heaven* and the irmos. Exapostilarion of the saints. At the praises: 4 stykhyry of the saints, *Glory:* of the saints; *both now:* Theotokion. After the Great Doxology – the tropar of the saints. 1st hour.

At the hours: Tropar and kondak of the saints.

At the Liturgy: After the entrance tropar of the temple of the Lord or of the Theotokos; Tropar of the saints; *Glory:* kondak of the saints, *both now:* kondak of the temple of the Lord or the Theotokos, or *"O protection of Christians* (if the temple is named in honoour of a saint the tropar and kondak of the saint of the temple are not sung). Prokiemen in tone 8 – *Their proclamation.* Epistle to the Hebrews, per. 334. Gospel from St. Matthew, per. 11. Communion hymn – *Rejoice in the Lord.*

Thursday

13 (31 I) Holy Wonderworkers and Unmercenaries Cyrus and John, and with them Martyrs Athanasia and her daughters: Theoctiste, Theodotia and Eudoxia (311). *Ven. Nicitas, recluse of the Kyivan Caves and Bp. of Novhorod (1108).* Martyrs Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, and Papias of Egypt (251). Martyr Tryphaenes at Cyzicus (I). New Monk-martyr Elias of Mt. Athos (1686). St. Arsenios of Paros (1877).

Ord.: I John 1: 8 – 2:6; Mk. 13: 31 – 14:2

Friday

14 (II) **Forefeast of the Meeting of the Lord.** Martyr Tryphon (250). Martyrs Perpetua, of Carthage, and the catechumens Saturus, Revocatus, Saturninus, Secundulus, and Felicitas (202-203). St. Peter of Galatia (ca. 403). St. Vendemianus, (ca. 512). St. Basil, archbp. of Thessalonica (IX). {Ven. Brigid of Ireland (523)}
Fast-free week

Ord.: I John 2:7-17; Mark 14: 3-9
For Saturday: II Tim. 3: 1-9; Lk. 20:46 – 21:4

Saturday

15 (2 II) **The Presentation (Meeting) of our Lord, Jesus Christ.** New Martyr Jordan of Trebizond (1650). New Monk-martyr Gabriel the deacon, at Constantinople (1676).

At Vespers: 1) Ex. 12:51-13:3, 10-12, 14-16; Ex. 22:29; Lev. 12:1-4, 6-8; Num. 8:16-17; 2) Is. 6:1-12; 3) Is. 19:1-5, 12, 16, 19-21.
At Matins: Lk. 2:25-32.
At the Liturgy: Heb. 7:7-17; Lk. 2:22-40.

Great Vespers: *"Blessed is the man"* . At "Lord, I have cried" 8 stykhyry of the feast; *Glory: Both now.* of the feast. Prokiemen of the day. Old Testament readings. At the Litia and for the aposticha - the stykhyry of the feast. At the blessing of the loaves: the tropar of the feast (thrice).

At Matins: at *God is the Lord* the tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and Magnification of the feast. *From my youth*. Prokiemen *I shall commemorate your name.* Gospel from St. Luke, per. 8. Psalm 50, *Glory: Through the prayers. . .* and everything else as given in the *Menaion.* Canon of the feast, irmoi (twice), tropars on 12. Irmoi and katavasiae of the feast. After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable,* but rather the refrains of the feast. Exapostilarion of the feast thrice. At the praises: 4 stykhyry of the feast; *Glory: both now: O Christ our God.* After the Great Doxology – the tropar of the feast. Dismissal of the feast. 1st hour.

At the hours: Tropar and kondak of the feast.

At the Liturgy: Regular (typical) antiphons. Entrance verse: *The Lord has made known His salvation . . .* (intoned by the priest or deacon). Tropar of the feast: *Glory: Both now:* kondak of the feast. Prokiemen of the feast, tone 3. Epistle to the Hebrews, per. 316. Gospel from St. Luke, per. 7. Hymn to the Theotokos, communion hymn, and dismissal of the feast. In accordance with custom, candles are blessed at Liturgy on this day.

Sunday

16 (3 II) **Sunday of the Prodigal Son. Afterfeast of the Meeting of the Lord.** Tone 2. Holy and Righteous Symeon the God-receiver and Anna the Prophetess. Prophet Azarias (X B.C.). Martyrs Papius, Diodorus, Claudianus (250). Martyrs Adrian and Eubulus (308-309). Martyr Blaise of Caesaria (III).

Matins: Mk. 16: 1-8
Liturgy: I Cor. 6: 12 – 20; Lk. 15: 11 – 32

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 4 stykhyry of the octoikh, 3 of the triodion, 3 of the feast; *Glory:* of the triodion, *Both now:* Dohmatyk of tone 2. Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* of the feast. After the song of Symeon, "Rejoice, O Virgin Theotokos" twice and the tropar of the feast once.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: both now:* of the feast. After the kathismas the sessional hymns of the octoikh. Polyelei. *By the rivers of Babylon.* Gradual hymns and prokiemen of the tone. 2nd Matins Gospel, from St. Mark, per. 70. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the *Triodion* for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Theotokos on 2, triodion on 4, and feast on 4; Irmoi of the oktoikh, Katavasias of the feast. After the 3rd ode: kondak and ikos of the feast. After the 6th ode: kondak and ikos of the *Triodion*. At the 9th ode – *More honourable.* 2nd resurrectional exapostilarion, *Glory:* exapostilarion of the *Triodion*, *both now:* exapostilarion of the feast. At the praises: 4 stykhyry of the *Octoikh* and 4 of the feast; *Glory:* of the *Triodion*; *both now: You are most blessed.* After the Great Doxology – the tropar *Having risen.* Regular dismissal. *Glory: both now:* 2nd Gospel stychyra. 1st hour.

At the hours: Sunday tropar: *Glory:* tropar of the feast; kondak of the feast and the triodion alternately.

At the Liturgy: Typical (regular) antiphons. We sing the tropars of the Resurrectional tone and of the feast; *Glory:* kondak of the triodion, *both now:* kondak of the feast. Prokiemen of the resurrectonal tone. Epistle to the Corinthians, per. 135. Gospel from St. Luke, per. 79. We sing the hymn to the Mother of God of the feast. Communion hymns of Sunday – *Praise the Lord* and of the feast – *I will take the cup of salvation.* Regular dismissal.

Monday

17 (4 II) *Meat-fare week.* Ven. Isidore of Pelusium (436-440). Martyrs Jadorus and Isidore (249-251). Hieromartyr Abramius, bp. of Arbela (c. 344-347). St. Nicholas the Confessor, abbot of the Studion (868). St. John, of Irenopolis (ca. 325). New martyr Joseph of Allepo (1686).

Ord.: I John 2: 18 – 3:10; Mk. 11: 1 - 11.

Tuesday

18 (5 II) Martyr Agatha (251). *St. Theodosius, Archbishop of Chernihiv (1696).* St. Polyeuctus, Patriarch of Constantinople (970). New Martyr Antony of Athens (774).
{St. Avitus, bp. of Vienna (525)}

Ord.: I John 3: 11-20; Mk. 14: 10 – 42.

Wednesday

19 (6 II) St. Bucolus, Bp. of Smyrna (c. 100). Sts. Barsanuphius the Great and John the Prophet, monks of Palestine (VI). St. Photius, Patriarch of Constantinople (891). Virgin-martyr Dorothea, & with her the martyrs Christina and Callista, sisters, and Theophilus, at Caesarea (288). Martyr Julian (312). Virgin- martyr Fausta, and with her Martyrs Evilasius and Maximus, at Cyzicus (ca. 305-311). Virgin-martyrs Martha and Mary, and their brother Monk- martyr Lycarion, in Egypt.
Fast day

Ord.: I John 3: 21 – 4:6; Mk. 14: 43 – 15:1

Thursday

20 (7 II) St. Parthenius, Bp. of Lampsacus (IV). St. Luke of Mt. Steirion (953). The 1,003 Martys of Nicomedia (303).

Ord.: I John 4:20 – 5:21; Mk. 15: 1 – 15.

Friday

21 (3 II) **Leavetaking of the Presentation (Meeting) of the Lord.** Great Martyr Theodore Stratelates ("the General") (319). Prophet Zachariah (ca. 520 B.C.). *Sts. John & Basil of the Near Kyivan Caves* .
Fast day

Ord.: II Jn. 1: 1 – 13; Mk. 15: 22 – 25, 33 – 4

Service of the feast, with the exception of the entrance and Old Testament readings at vespers and the polyelei at matins. At matins – we sing the great doxology.

Saturday

22 (9 II) **Meat-fare Saturday – commemoration of the reposed.** *We commemorate the reposed Orthodox Christians of all ages, our kith and kin.* Martyr Nicephorus of Antioch in Syria (257). *Uncovering of the Relics of St. Innocent, Bishop of Irkutsk (1805). Ven. Pancratius of the Far Kyivan Caves (XII).* Hieromartyrs Marcellus, bp. of Sicily; Philagrius, bp. of Cyprus; and Pancratius, bp. of Taormina (I). Hieromartyr Peter Damascene (743).

Ord:1 Cor. 10:23-28; Lk. 21:8-9, 25-27, 33-36
For the departed: 1 Thess. 4: 13-17; Jn. 5: 24-30

At daily vespers: At *Lord, I have cried* 3 stykhyry of the martyr's from the octoikh, and 3 of the triodion; *Glory:* of the triodion, *Both now: In the Red sea.* No entrance. In place of the prokiemen – *Alleluia* in tone 8 with the verses for the reposed. At the aposticha: martyr's stykhyry of the octoikh and for the reposed (with verses for the reposed); *Glory:* of the triodion. *Both now:* Theotokion of the triodion – *Through the prayers of Your Mother*. After the song of Symeon the tropar *By the depth of Your wisdom; Glory: both now: We have in you a wall.*

At Matins: in place of *God is the Lord – Alleluia* with the verses for the reposed. The tropar *By the depth of Your wisdom* - twice*; Glory: both now: We have in you a wall.* After the 16th kathisma the usual small litany and sessional hymns of the octoikh. We sing the first station of the 17th kathisma – *Blessed are the undefiled:* with the refrain *Blessed are You, O Lord, teach me Your statutes.* Small litany for the reposed. We sing the second station of the 17th kathisma with the refrain – *Save me, O Saviour.* Then the tropars for the reposed with the refrain – *Blessed are You, O Lord, teach me Your statutes.* Small litany for the reposed, and the sessional hymn – *Give rest, O Saviour.* Psalm 50. Canons: of the temple with its irmos on 6 and of the triodion on 8; *katavasia* of the triodion – *Let us offer a song.* After the 3rd ode: usual small litany sessional hymn of the triodion. After the 6th ode: small litany for the reposed, kondak and ikos of the triodion. At the 9th ode – *More honourable,* regular small litany and exapostilarion of the triodion. At the praises: stykhyry of the triodion. The doxology is read. Litany of supplication. At the aposticha – 4 stykhyra for the reposed from the octoikh; *Glory:* of the triodion; *both now:* the Theotokion of the triodion. *It is good to give thanks to the Lord.* Trisagion. The tropar *By the depth of Your wisdom; Glory: both now: We have in you a wall.* Litany of fervent supplication. Dismissal. 1st hour.

At the hours: Tropar and kondak of the reposed.

At the Liturgy: After the entrance the tropar *By the depth of Your wisdom* - twice*; Glory:* kondak *With the saints; both now: We have in you a wall.* Prokiemen in tone 6 – *Their souls shall dwell among the blessed.* Epistle to the Corinthians, per. 146 and to the Thesslalonians per. 270. Gospel from St. Luke, per. 105 and from St. John per. 16. Communion hymn – *Blessed are they whom You have chosen.* After the Liturgy we serve a general panakhyda for all reposed Orthodox Christians.

Sunday
23 (10 II) **Meat-fare Sunday, Commemoration of the Awesome Judgement.** Tone 3. Hieromartyr Charalampos, Bishop of Magnesia and Martyrs Porphyrius and Baptus, (202). *St. Anna, wife of Yaroslav I (1050). Ven. Prochorus of the Near Kyivan Caves (1107).* Martyrs Ennatha, Valentina and Paula of Palestine (308).
{St. Scholastica, sister of St. Benedict (543)}

Matins: G3, Mark 19:9-20.
Liturgy: 1 Cor. 8:8-9:2; Mt. 25:31-46.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk – *How can we not marvel.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion – *O unwedded Virgin*. After the song of Symeon *Rejoice, O Virgin Theotokos* – thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: both now:* Theotokion. After the kathismas the sessional hymns of octoikh. Polyelei and *By the rivers of Babylon*. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 3rd Resurrectional Gospel, from St. Mark, per. 71. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Theotokos on 2 and triodion on 8; Irmosy – *He who once by His will;* Katavasia of the triodion – *He is my helper and my protector.* After the 3rd ode: sessional hymn of the triodion. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 3rd resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* theotokion of the triodion. At the praises: 5 stykhyry of the octoikh and 4 of the triodion (with their refrains); *Glory:* of the triodion; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* Dismissal. *Glory: both now:* 3rd Gospel stychyra. 1st hour.

At the hours: Sunday tropar, kondak of the triodion.

At the Liturgy: After the entrance,

In a temple of the Lord:

Tropar of the tone
Glory: both now:
Kondak of the triodion

In a temple of the Theotokos:

Tropar of the tone
Tropar of the temple
Glory: Kondak of the triodion
Both now: Kondak of the temple

In a temple dedicated to a saint:

Tropar of the tone
Tropar of the temple
Glory: Kondak of the temple;
Both now: kondak of the triodion.

Prokiemen in tone 3 – *Great is our God*. Epistle to the Corinthians, per. 140. Gospel from St. Matthew, per. 106. Sunday communion hymn – *Praise the Lord.*

Note: From today until Lazarus Saturday during the week at vespers and matins the aposticha of the octoikh are replaced by the aposticha from the triodion.

Monday

24 (11 II) *Cheese-fare week.* Hieromartyr Blaise, Bp. of Sebaste (c. 316). *Blessed Prince Vsevolod (in holy baptism Gabriel) of Pskov (1138).* Righteous Theodora, Empress of Greece, who renewed the veneration of the holy icons (867). New Martyr George of Kratovo (1515).
Fast-free week, all foods are permitted every day with the exception of meat and meat products.

Ord.: III John. 1:1-15; Lk. 19: 29-40, 22: 7 – 39.

Tuesday

25 (12 II) St. Meletius, archbp. of Antioch (381). *St. Meletius, archbp. of Kharkiv (1840). St. Alexei, Metr. of Kyiv and wonderworker of all Rus' (1378).* Ven. Maria, called Marinus, and her father Eugene (VI). St. Antony, Patr. of Constantinople (895). Martyr Christos the gardener (1748).
{St. Gertrude of Nijvel, abbess (659)}
Cheese-fare week

Ord.: Jude 1: 1 – 10; Lk. 22: 39-42, 45 – 23:1.

Wednesday

26 (13 II) Ven. Martinian, St. Zoe of Bethlehem and the virgin Photina (Svitlana) (V). St. Eulogius, bp. of Alexandria (ca. 607-608). St. Symeon the Myrrh-gusher (1200).

Cheese-fare week

Liturgy is not served today. At the 6th hour: Joel 2: 12 – 26; At vespers: Joel 3: 12 – 21.

Thursday

27 (14 II) Ven. Auxentius (c. 470). **St. Cyril, Equal-to-the-Apostles and Teacher of the Slavs (869).** *Ven. Isaac of the Near Kyivan Caves (c. 1090) and the 12 Greeks, who built the Dormition Cathedral of the Kyivan Caves Lavra (XI). Translation of the relics (1578) of Prince-martyr Michael and his counselor, St. Theodore of Chernihiv (1244).* St. Maron, hermit of Syria (473).
Cheese-fare week

Ord.: Jude 1: 11 – 25; Lk. 23: 1 – 34, 44 - 56.

Friday

28 (15 II) Apostle Onesimus of the Seventy (c. 109). *Ven. Paphnutius of the Far Kyivan Caves (XIII).* St. Paphnutius, monk and his daughter St. Euphrosyne, nun, of Alexandria (V). St. Eusebius, hermit of Asikha in Syria (430-440).
Cheese-fare week

Liturgy is not served today. At the 6th hour: Zach. 8:7-17; At vespers: Zach 8: 19-23.

Saturday

29 (16 II) **Cheese-fare Saturday – All venerable monastics who have shone forth in the ascetic life.** Martyrs Pamphilius the priest, Valens the deacon, Paul, Seleucus, Porphyrius, Julian, Theodulus, Elias, Jeremiah, Isaiah, Samuel, and Daniel at Caesarea (307-309). St. Marutha, bp. of Sophene and Martyropolis, (422), and the Martyrs of Persia (IV).
Cheese-fare week

Ord.: Rm. 14: 19-26; Mt. 6: 1 – 13
Venerables: Gal. 5:22 – 6:2; Mt. 11: 27 – 30.

The entire service is from the triodion.
At the Liturgy: after the entrance the tropar of the venerable ones: *Glory.* Kondak of the venerable ones: *both now.* Kondak of Saturday. Prokiemen of the fathers, in tone 4 – *The saints shall rejoice in glory.* Epistle: to the Romans, per. 115, and to the Galatians, per. 213. Gospel from Matthew, per. 16 and 43. Communion hymn: *Rejoice in the Lord.*

March 2020

Sunday

1 (17 II) **Cheese-fare Sunday, Sunday of Forgiveness. Commemoration of Adam's expulsion from Paradise.** Tone 4. Great Martyr Theodore of Tyro (306). *Ven. Theodore the silent of the Far Kyivan Caves (XIII).*St. Mariamne, sister of the Apostle Philip (I). St. Nicholas Planas, priest in Athens (1932).
Cheese-fare week

Matins: G4, Lk. 24:1 - 12.
Liturgy: Rm. 13:11-14:4; Mt. 6:14-21.

Eve of the beginning of the Great Fast.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk – *David the Prophet.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion of the triodion. After the song of Symeon *Rejoice, O Virgin Theotokos* – thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory: both now:* Theotokion. After the kathismas the sessional hymns of octoikh. Polyelei and *By the rivers of Babylon*. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 4th Resurrectional Gospel, from St. Luke, per. 112. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Stavrosanastasimon on 2, Theotokos on 2 and triodion on 6; Irmosy – *The deep of the Red Sea;* Katavasia of the triodion – *As on dry land.* After the 3rd ode: sessional hymn of the triodion. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 4th resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* theotokion of the triodion. At the praises: 4 stykhyry of the octoikh and 3 of the triodion; *Glory:* of the triodion; *both now: You are most blessed.* After the Great Doxology – the tropar *Having Risen from the tomb.* Dismissal. *Glory: both now:* 4th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, kondak of the triodion.

At the Liturgy: After the entrance,

In a temple of the Lord:

Tropar of the tone

Glory: both now:
Kondak of the triodion

In a temple of the Theotokos:

Tropar of the Sunday
Tropar of the temple
Glory: Kondak of the triodion
Both now: Kondak of the temple

In a temple dedicated to a saint:

Tropar of the tone
Tropar of the temple
Glory: Kondak of the temple
Both now: Kondak of the triodion.

Prokiemen in tone 8 – *Pray and give glory*. Epistle to the Romans, per. 112. Gospel from St. Matthew, per. 17. Sunday communion hymn – *Praise the Lord.*

After the Liturgy (or in the evening, if possible) we serve **Forgiveness Vespers**. Psalm 103 is read. No kathisma. At *Lord, I have cried* 10 stykhyry; 4 penitential stykhyry of the octoikh, 3 of the triodion and 3 of the martyr. *Glory: both now:* Theotokion of the octoikh. Entrance with the censer. Great Prokiemen: *Turn not away Thy face from Thy child, for I am afflicted. Hear me speedily. Draw near to my soul and deliver it* - 4 and one-half times. When the prokeimen is sung the last time the priest closes the royal doors, takes of the phelon, and dons a black (Lenten) epitrakhil', and proceeds to the ambon (note: during the singing of the prokiemen the altar cloths are changed from bright to dark. Before the service the dark cloths are put on the altar, tetrapod, etc., then the bright cloths are put over them in such a way that they can easily be removed). *Vouchsafe, O Lord* with prostrations. Litany of supplication (Lenten melody). Aposticha of the triodion. After the song of Symeon the tropars with prostrations – *Rejoice, O virgin Theotokos: Glory: O baptizer of Christ: both now: O Holy Apostles;* then *Beneath your protection* (without a prostration). *Lord, have mercy* – 40 times. *Glory:both now: More honourable. In the name of the Lord, Father, bless.* Priest – *Christ our God, the existing One.* Reader – *O King of heaven.* The priest reads the prayer of St. Ephraim the Syrian – *O Lord and Master of my life;* with three prostrations[6]. The priest then reads the prayer for the beginning of

[6] During the Great Fast at vespers, at the prayer of St. Ephraim on Sunday evening we make 3 great prostrations. On Monday, Tuesday, and Thursday evenings we make 16 prostrations, i.e., three great prostrations when the prayer is said the first time, 12 bows to the waist at the words: "O God, cleanse me,

the Great Fast. After this: the priest – *Glory to You:* and the dismissal. After the dismissal the priest offers a teaching about mutual forgiveness. He asks forgiveness of the faithful, and then the faithful proceed forward, venerate the icons and cross, and ask forgiveness of the priest and of one another

Note: the usual order is for the person approaching to say "forgive me father/brother/sister" and the respondent to say "God forgives. Forgive me, and pray for me." The first person asks forgiveness of the celebrant, then stands to his right, the next person of the celebrant and the first person, then stands at their right, etc. While the rite of mutual forgiveness is taking place the chanters traditionally chant the Paschal Verses ("Let God arise") quietly.

Beginning of the Great Fast

During the week, during the Great Fast, the services are served with their own particularities, as indicated in the horologion (chasoslov), according to the menaion and triodion, without the octoikh. The Divine Liturgy is not served during the week, except for Wednesday and Friday – when the **Divine Liturgy of the Presanctified Gifts** is served.

On the first four days of the Great Fast at **Great Compline** the **Penitential Canon of St. Andrew of Crete** is read according to the following order: The priest in a dark (black) epitrakhil' – *Blessed is our God.* Reader – *Amen. Glory to You, our God, glory to You. O Heavenly King:* Trisagion, after the *Our Father* – Psalm 69 – *O God, be attentive unto helping me.* After this the priest reads the Great Canon, broken up into four parts, as indicated. At every tropar – the refrain: *Have mercy on me O God, have mercy on me;* with a great prostration. After the 6th ode, the kondak *My soul.* After the 9th ode, the irmos *Ineffable is the childbearing* is repeated. And we read the rest of Great Compline - *When I called upon Thee;* until – *He that dwelleth. God is with us. Having passed through the day. The bodiless natures. I believe.* Then the priest *O all-holy lady Theotokos;* and the choir repeats this twice, and a prostration. The rest of the verses are intoned by the priest once, and the choir repeats them once. Trisagion, after the *Our Father – Enlighten mine eyes; Lord, have mercy* – 40 times. And the rest according to the order. After *Glory to God in the highest:* the trisagion, after the *Our Father;* we sing – *Lord of the hosts.* Then – *At all times:* and the prayer of St. Ephraim the Syrian with 16 bows. The final trisagion, after the *Our Father – Lord, have mercy – 12 times.* The prayer – *O undefiled; And grant unto us.; Most glorious; My Hope; Glory: both now. Lord, have mercy* (thrice)*; Bless.* In place of the dismissal the priest

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the sinner", and at the end of the prayer, after it has been intoned the second time, we make another great prostration.

reads the prayer *O most merciful Master* (during which the faithful bow down to the ground). The forgiveness, litany – *Let us pray.* The faithful approach, venerate the icons, receive a blessing from the priest, and depart.

Monday

2 (18 II) **Beginning of the Great Fast.** Clean Monday. St. Leo the Great, Pope of Rome (461). St. Agapitus, bishop of Synnada (IV). St. Flavian the confessor, Patriarch of Constantinople (ca. 449).
Strict fast

Sixth Hour: Is. 1:1-20. Vespers: Gen. 1:1-13; Prov. 1:1-20.

Tuesday

3 (19 II) Clean Tuesday. App. Archippus and Philemon of the seventy, and Martyr Apphia (I). Martyrs Maximus, Theodotus, Hesychius, and Asclepiodota (305-311). Ven Eugene and Macarius, confessors at Antioch (363). Ven. Dositheus (VII), disciple of the abbot Dorotheus. St. Rabulas (c. 530). St. Philothea, nun-martyr of Athens (1589).
Fast day

Sixth Hour: Is. 1:19-2:3. Vespers: Gen. 1:14-23; Prov. 1:20-33.

Wednesday

4 (20 II) Clean Wednesday. St. Leo, Bishop of Catania (c. 780). *Ven. Agatho of the Far Kyivan Caves (XIII-XIV).* Hieromartyr Sadoc, bp. of Persia, and 128 Martyrs with him (342). St. Agatho, pope of Rome (682).
Fast day

Liturgy of the Presanctified Gifts. Sixth Hour: Is. 2:3-11. Vespers: Gen. 1:24-2:3; Prov. 2:1-22.

Thursday

5 (21 II) Clean Thursday. Ven. Timothy of Symbola (795). St. Eustace, Archbishop of Antioch (337). St. George, Bishop of Amastris on the Black Sea (ca. 805).
Fast day

Sixth Hour: Is. 2:11-21. Vespers: Gen. 2:4-19; Prov. 3:1-18.

Friday

6 (22 II) Clean Friday. Uncovering of Relics of the holy Martyrs at the Gate of Eugenius at Constantinople (395-423). Martyrs Maurice and his son Photinus, and Martyrs Theodore, Philip, and 70 soldiers, at Apamea in Syria (ca. 305). Sts. Thalassius, Limnaeus, and Baradates, hermits in Syria (V). St. Athanasius the confessor of Constantinople (826).

Fast day.

Liturgy of the Presanctified Gifts. 6th Hour: Is. 3:1-14; Vespers: Gen. 2:20-3:20; Prov. 3:19-34

Saturday
7 (23 II) **Saturday of St. Theodore.** Great-Martyr Theodore the Tyro (c. 366) (movable feast falling on the first Saturday of the Great Fast). Hieromartyr Polycarp, Bp. of Smyrna (167). Sts. John, Antioch, Antoninus, Moses, Zebinas, Polychronius, Moses, and Damian, ascetics near Cyrrhus (V). St. Alexander, founder of the order of the Unsleeping Ones (430). St. Gorgonia, sister of St. Gregory the Theologian (372).
Fast day, wine and oil allowed.

Ord.: Heb. 1:1-12; Mk. 2:23-3:5.
Great-martyr: 2 Tim. 2:1-10; Jn. 15:17-16:2

On Friday, after the ambon prayer at the Liturgy of the Presanctified Gifts – the supplicatory canon to the Great-martyr Theodore the Tyro, with the blessing of kolyva in honour of the saint.

On Saturday, **at the Liturgy of St. John Chrysostom**: tropar of St. Theodore, *Glory:* kondak of St. Theodore, *Both now:* kondak of Saturday. Prokiemen in tone 7: *The righteous man.* Epistle to the Hebrews per. 303 and to Timothy, per. 292. Gospel of St. Mark, per. 10 and St. John, per. 52. Communion hymn – *The righteous man.*

Sunday
8 (24 II) **1st Sunday of the Great Fast. Sunday of Orthodoxy.** Tone 5. **First (IV) and Second (452) Finding of the Honourable Head of the Holy Glorious Prophet, Forerunner, St. John the Baptist.** *Ven. Erasmus of the Near Kyivan Caves (c. 1160).*
Great fast, wine and oil allowed

Vespers: 1) Is. 40: 1-3, 9, 41:17-18, 45:8, 48: 20-21, 54:1; 2) Mal. 3: 1-3, 5-7, 12,18, 4: 4-6; 3) Wis. 4: 7, 16-17, 19-20, 5: 1-7.
Matins: G5, Lk. 24:12-35.
Liturgy: Ord: Heb. 11:24-26, 32-12:2; Jn. 1:43-51; of the Forerunner: 2 Cor. 4:6-15; Mt. 11:2-15.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 3 stykhyry of the octoikh, 4 of the triodion, and 3 of St. John; *Glory:* of the triodion, *Both now:* the dohmatyk – *In the Red sea.* Entrance. Prokiemen – *The Lord is king.* Old Testament Readings. Litia of St. John and of the Temple. At the aposticha: stykhyry of the octoikh; *Glory:* of St. John.

Both now: of the triodion After the song of Symeon *Rejoice, O Virgin Theotokos* – twice and the tropar of St. John once.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* tropar of St. John, *both now: We venerate Your most pure image*. After the kathismas the sessional hymns of the octoikh. Polyelei. Hypakoe, gradual hymns and prokiemen of the tone. 5th Resurrectional Gospel, from St. Luke, per. 113. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, St. John on 4 and triodion on 6; Irmosy – *Israel in ancient times;* Katavasia of the triodion – *Israel in ancient times.* After the 3rd ode: Kondak and ikos of St. John. After the 6th ode: kondak and ikos of the triodion. At the 9th ode – *More honourable.* 5th resurrectional exapostilarion, *Glory:* exapostilarion of the triodion, *both now:* theotokion of the triodion. At the praises: 5 stykhyry of the octoikh and 4 of the triodion (with their verses); *Glory:* of the triodion – *Moses, in the season of abstinence*; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* Dismissal. *Glory: both now:* 5th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the triodion. Kondak of the triodion.

At the Liturgy of St. Basil the Great: After the entrance,

Tropar of the tone
Tropar of St. John
Tropar of the triodion
Glory: Kondak of St. John,
Both now: Kondak of the triodion.

Prokiemen, song of the Fathers in tone 4 – *Blessed are you* and of St. John. Epistle to the Hebrews, per. 329 and 2 Corinthians, per. 176. Gospel from St. John, per. 5 and St. Matthew, per. 40. In place of *It is truly worthy – All of creation.* Sunday communion hymn – *Praise the Lord;* and – *Rejoice in the Lord.*

Monday
9 (25 II) *2nd week of the Great Fast.* St. Tarasius, Archbishop of Constantinople (806). Hieromartyr Reginus, bishop of the isle of Skopelos (355).
Fast day

At the Sixth Hour: Is. 4:2-6, 5:1-7; Vespers: Gen. 3:21-4:7; Prov. 3:34-4:22.

Tuesday

10 (26 II) St. Porphyrius, bp. of Gaza (420). New Martyr John the Cabinetmaker at Constantinople (1575). Ss. Myroslav, Yaroslav, Radoslav and Slavomir.
Fast day

6th Hour: Is. 5:7-16; Vespers: Gen. 4:8-15; Prov. 5:1-15.

Wednesday

11 (27 II) Ven. Procopius the Confessor, of Decapolis (c. 750). *Ven. Titus, presbyter of the Near Kyivan Caves (1190). Ven. Titus the Soldier, monk of the Far Kyivan Caves (XIV).* St. Thalelaeus, hermit of Gabala in Syria (ca. 460). Martyr Gelasius the Actor of Heliopolis (297).
Fast day

Liturgy of the Presanctified Gifts. Sixth Hour: Is. 5:16-25; Vespers: Gen. 4:16-26; Prov. 5:15-6:3.

Thursday

12 (28 II) Ven. Basil the Confessor (747). Apostles Nymphas and Eubulus. Hieromartyr Nestor, bishop of Magydos in Pamphylia (250). Sts. Marana, Cyanna (Kyra) and Domnica (Domnina), nuns of Syria (450). Hieromartyr Proterius, patr. of Alexandria, and six companions (457).
Fast day

6th Hour: Is. 6:1-12; Vespers: Gen. 5:1-24; Prov. 6:3-20

Friday

13 (29 II) Ven. John Cassian the Roman (435). *St. Cassian, faster of the Kyiv Caves (XII). St. Meletius, Abp. of Kharkiv (1840).* St. John, called Barsanuphius, of Nitria in Egypt (V). St. Theosterictus the Confessor, abbot of Pelecete Monastery near Prusa (826).
Fast day

Liturgy of the Presanctified Gifts. 6th Hour: Is. 7:1-14. Vespers: Gen. 5:32-6:8; Prov. 6:20-7:1

Saturday

14 (1 III) **Commemoration of the Reposed.** Venerable martyr Eudocia of Heliopolis (c. 160-170). Martyrs Nestor and Tribimius (III). Martyr Antoninia of Niceaea (III-IV). Virgin Domnina of Cyrrhus (450-460).
{St. David, Bp. of Wales (VI)}
Fast day, wine and oil allowed

Ord: Heb. 3:12-16; Mk. 1:35-44
For the departed: 1 Thess. 4:13-17; Jn. 5:24-30

At the hours: Tropars – *O Apostles, Martyrs*; *Glory: Remember Your servants.* Kondak: *With the saints.*

At the Liturgy of St. John Chrysostom: After the entrance the tropars of Saturday and of the reposed: *Glory: With the saints; Both now: We have in you.* Saturday Prokeimen in tone 8 – *Be glad in the Lord;* and of the reposed, in tone 6 – *Their souls.* Epistle to the Hebrews, per. 309 and of the reposed – to the Thessalonians, per. 270. Gospel from St. Mark, per. 6 and of the reposed, from St. John, per. 16. Communion hymn – *Rejoice in the Lord;* and *Blessed are they whom You have chosen.*

Sunday
15 (2 III)

2nd Sunday of the Great Fast. St. Gregory Palamas, Archbp. of Thessalonica. Tone 6. Hieromartyr Theodotus, Bp. of Cyrenia (c. 326). Virgin-martyr Euthalia of Sicily (257). Martyr Troadius of Neoceasarea (III). St. Agatho of Egypt, monk (V). 440 Martyrs slain by the Lombards (ca. 579).
{St. Chad, Bp. of Lichtfield (672)}
Fast day, wine and oil allowed

Matins: G6, Lk. 24:36-53.
Liturgy – Ord: Heb. 1:10-2:3; Mk. 2:1-12: Hierarch: Heb. 7:26-8:2; Jn. 10:9-16

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk – *Who would not call Thee blessed.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion – *O unwedded Virgin*. After the song of Symeon *Rejoice, O Virgin Theotokos* – thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* tropar of the saint – *Light of Orthodoxy. Both now:* Theotokion – *O loving Lord*. After the kathismas the sessional hymns of octoikh. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 6th Resurrectional Gospel, from St. Luke, per. 114. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, triodion on 6 and of the saint on 6; Irmosy – *The rod of Moses;* Katavasia - *I shall open my mouth.* After the 3rd ode: kondak of the triodion – *The season of the virtues now has come*, sessional hymn of the saint. After the 6th ode: kondak and ikos of the saint. At the 9th ode – *More honourable.* 6th resurrectional exapostilarion, *Glory:* exapostilarion of the saint, *both now:* theotokion. At the praises: 5 stykhyry of the octoikh and 4 of the triodion (with their verses); *Glory:* of the triodion – *In this season of abstinence*; *both now:*

You are most blessed. After the Great Doxology – the tropar *Having risen from the tomb.* Dismissal. *Glory: both now:* 6th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the saint. Kondak of the triodion and of the saint alternately.

At the Liturgy of St. Basil the Great: After the entrance,

In a temple of the Lord:

Tropar of the tone
Tropar of St. Gregory
Glory: Kondak of St. Gregory
Both now: Kondak of the triodion

In a temple of the Theotokos or of a Saint:

Tropar of the tone
Tropar of the temple
Tropar of St. Gregory
Glory: Kondak of St. Gregory
Both now: Kondak of the triodion

Prokiemen in tone 5 – *You, O Lord, shall protect us* and of the saint: *My mouth shall speak wisdom.* Epistle to the Hebrews, per. 304 and 318. Gospel from St. Mark per. 7 and from St. John, per. 36. In place of *It is truly worthy – All of creation.* Sunday communion hymn – *Praise the Lord;* and – *The righteous man.*

Monday
16 (3 III) *3rd week of the Great Fast.* Martyrs Eutropius, Cleonicus and Basiliscus (c. 308). St. Piama the Virgin (337), and St. Alexandra of Alexandria (IV).
Fast day

6th Hour: Is. 8:13-9:7; Vespers: Gen. 6:9-22; Prov. 8:1-21.

Tuesday
17 (4 III) Ven. Gerasimus of Jordan (475). Martyrs Paul and his sister Juliana (273). St. James the Faster of Phoenicia (VI). Translation of the relics (938) of Martyr Wenceslaus (Vyacheslav), prince of the Czecs (935). St. Gregory, bishop of Constantia in Cyprus.
Fast day

6th Hour: Is. 9:9-10:4; Vespers: Gen. 7:1-5; Prov. 8:32-9:11.

Wednesday

18 (5 III) Martyr Conon (I). St. Conon the Gardener of Pamphylia (251). Virgin Martyr Irais (Rhais) of Egypt (III). St. Eulogius of Palestine. Martyr Eulampius of Palestine. St. Mark the Faster of Egypt (V). Ven. Hesychius (c. 790). St. Nicolai (Velmirović), bishop of Ochrid and Zica (1956).
Fast day.

Liturgy of the Presanctified Gifts. 6th Hour: Is. 10:12-20; Vespers: Gen. 7:6-9; Prov. 9:12-18.

Thursday

19 (6 III) The 42 Martyrs of Ammoria in Phrygia, including: Constantine, Aetius, Theophilus, Theodore, Melissenus, Callistus, Basoes, and others (c. 845). Finding of the Precious Cross and Precious Nails by St. Helen (326). Monk-martyrs Conon and his son Conon of Iconium (270-275). St. Arcadius, monk, of Cyprus (361).
Fast day

6th Hour: Is. 11:10-12:2; Vespers: Gen. 7:11-8:3; Prov. 10:1-22.

Friday

20 (7 III) *The Hieromartyrs of Kherson: Basil, Ephraim, Capito, Eugene, Aetherius, Elpidius and Agathodorus (IV).* Ven. Paul the Simple (IV). St. Paul the Confessor, bp. of Prusias in Bithynia (850). St. Emilian of Rome.
Fast day

Liturgy of the Presanctified Gifts. 6th Hour: Is. 13:2-13; Vespers: Gen. 8:4-21; Prov. 10:31-11:12.

Saturday

21 (8 III) **Commemoration of the Reposed.** St. Theophylactus, Bp. of Nicomedia (842-845). Apostle Hermas of the Seventy (I). Hieromartyr Theodoretus of Antioch (361). St. Dometius, monk (363).
Fast day, wine and oil allowed

Ord.: Heb. 10:32-38; Mk. 2:14-17
For the reposed: 1 Thess. 4:13-17; Jn. 5:24-30

The order of service is the same as for the previous Saturday (1/14 March). The Epistle is to the Hebrews, per. 325 and for the reposed – Thessalonians per. 270. The Gospel is from St. Mark, per. 8 and for the reposed – from St. John, per. 16.

Sunday

22 (9 III) **3rd Sunday of the Great Fast, Veneration of the Cross.** Tone 7. **The Holy Forty Martyrs of Sebaste**: Cyrion, Candidus, Domnus, Hesychius,

Heraclius, Smaragdus, Eunoicus, Valens, Vivianus, Claudius, Priscus, Theodulus, Eutychius, John, Xanthias, Helianus, Sisinius, Angus, Aetius, Flavius, Acacius, Ecdicius, Lysimachus, Alexander, Elias, Gorgonius, Theophilus, Dometian, Gaius, Leontius, Athanasius, Cyril, Sacerdon, Nicholas, Valerius, Philoctimon, Severian, Chudion, Aglaius, and Meliton (c. 320). Martyr Urpasianus of Nicomedia (295). Righteous Caesarius, brother of St. Gregory the Theologian (369). St. Tarasius of Lyconium.
Fast day, wine and oil allowed

Vespers: 1) Is. 43: 9 – 14; 2) Wis. 3: 1-9; 3) Wis 5: 15 – 24, 6: 1-3.
Matins: G7: Jn. 20:1-10.
Liturgy: Ord: Heb. 4:14-5:6; Mk. 8:34-9:1; For the Martyrs: Heb. 12: 1-10; Mt. 20: 1 – 16.

Before vespers the priest vested in the phelon goes to the table of oblation where the Precious Cross, decorated with Basil (or other flowers) rests on a tray, covered with an aer. The Royal Doors and curtain are closed. The priest – *Blessed is our God.* Deacon or reader in the altar – *Amen.* Trisagion. After the *Our Father – O Lord, save Your people. Glory: Both now. The flaming sword.* During the singing the priest censes the Cross, and gives away the censer. After the exclamation, having made a prostration, he raises the Cross on his head, and carries it to the Holy Table, preceded by candle-bearers (N.B.: no one other than those in higher orders – bishops, priests, and deacons – are **ever** permitted to cross in front of the Holy Table! In the given instance the candle-bearers proceed from the table of oblation to the edge of the Holy Table, and then step aside so the priest may proceed to the front of the Holy Table), and places it where the Gospel book (which has previously been placed on the "high place" of the Holy Table, i.e., standing upright between the antimension and artophorion) usually rests. After this the curtain and Royal Doors are opened, and the All-night vigil is begun.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 3 stykhyry of the octoikh, 4 of the triodion and 3 of the martyrs; *Glory:* of the triodion, *Both now:* the dohmatyk of tone 7. Entrance. Prokiemen – *The Lord is king.* Paremii: 1) Is. 43: 9 – 14; 2) Wis. 3: 1-9; 3) Wis 5: 15 – 24, 6: 1-3. At the aposticha: stykhyry of the octoikh; *Glory:* of the Martyrs. *Both now:* of the triodion. After the song of Symeon *Rejoice, O Virgin Theotokos* – twice and *O Lord, save Your people* - once.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* **tropar of the Martyrs, in tone 1:**

> Be Thou entreated for the sake of the sufferings of Thy Saints/which they endured for Thee, O Lord/ and do Thou heal all our pains/ We pray, O Friend of man.

Both now: Theotokion – *O Lord, save Your people*. After the kathismas the sessional hymns of octoikh. The Polyelei; Magnification of the Martyrs; *The Resurrectional Evlogitaria.* Hypakoe of the tone and sessional hymn of the Martyrs. Gradual hymns and prokiemen of the tone. 7th Resurrectional Gospel, from St. John, per. 63. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee (on this day the Gospel is not presented for veneration, because the veneration of the Cross will take place). Canons – Resurrectional on 4, Martyrs on 4, Cross on 6; Katavasia - *Moses the servant of God.* After the 3rd ode: kondak of the Martyrs in tone 6:

> Having left every military array of the world/ ye cleaved unto the Master Who is in the Heavens/ O Forty Prizewinners of the Lord/ for having passed through fire and water, O blessed ones/ ye rightly received glory from Heaven/ and a multitude of crowns.

Sessional hymn of the Martyrs: *Glory: Both now:* sessional hymn of the Cross. After the 6th ode: kondak and ikos of the Cross (The main celebrant vests in full). At the praises: 4 stykhyry of the octoikh and 4 of the triodion (with their verses); *Glory:* of the triodion – *The Lord of all has taught us*; *both now: You are most blessed.* At the Great Doxology the main celebrant in full vestments censes around the Holy Table thrice, and during the slow singing of the last *Holy God* he carries out the Precious Cross on his head, proceeding through the north doors to before the Royal Doors, accompanied by two candle-bearers. At the conclusion of the trisagion the priest exclaims from before the Royal Doors – *Wisdom. Stand aright.* The choir – *O Lord, save Your people* (thrice). The priest places the Cross, decorated with Basil, in the middle of the Church (on the tetrapod or an analoi) and censes around it thrice. He then sings *Before Your Cross* thrice. After this, the choir sings *Before Your Cross* thrice. Following this, the stykhyra *Come, O ye faithful;* and the others. The priest and faithful, one by one, approach to venerate the Cross. After the stykhyry, the litanies and dismissal. *Glory: both now:* 7th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the Cross and of the Martyrs alternately. Kondak of the Cross and of the Martyrs alternately.

At the Liturgy of St. Basil the Great: After the entrance,

Tropar of the tone
Tropar of the Cross
Tropar of the Martyrs
Glory: Kondak of the Martyrs;
Both now: Kondak of the Cross.

Prokiemen in tone 6 – *O Lord, save Your people* and of the Martyrs in tone 5: *You, O Lord, shall protect us and preserve us from this generation and forever.* Epistle to the Hebrews, per. 311 and 331. Gospel from St. Mark per. 37 and from St. Matthew, per. 80. In place of *It is truly worthy – All of creation.* Communion hymn – *The light of Your countenance, O Lord;* and of the Martyrs – *Rejoice in the Lord, you righteous, praise befits the upright.*

Note: On Monday and Wednesday, at the 1st hour, we perform the veneration of the Cross. Having opened the Royal Doors, the priest censes the Cross. In place of – *My steps do Thou direct* we sing *Before Your Cross:* and the stykhyry – *Come, O ye faithful* (as at the vigil). At all hours and at the typical on these days we read the kondak of the Cross – *The flaming sword.* On Friday the same veneration is made after the dismissal of the hours, following which the Cross is carried back into the Altar through the Royal Doors during the singing of the tropar and kondak.

From Wednesday of this week till Great Wednesday at all Liturgies of the Presanctified Gifts the litany for those who are preparing for illumination is added.

Monday

23 (10 III) *4th week of the Great Fast.* Martyr Quadratus and with him: Cyprian, Dionysius, Anectus, Paul, Crescens, Dionysius, Victorinus, Victor, Nicephorus, Claudius, Diodorus, Serapion, Papias, Leonidas, Chariessa, Nunechia, Basilissa, Nice, Galla, Galina, Theodora, and others at Corinth (258). Martyrs Codratus, Saturninus, and Rufinus of Nicomedia (III). Ven. Anastasia (567-568)
Fast day

6th Hour: Is. 14:24-32; Vespers: Gen. 8:21-9:7; Prov. 11:19-12:6.

Tuesday

24 (11 III) St. Sophronius, Patriarch of Jerusalem (638-644). *Ven. Sophronius of the Far Kyivan Caves (XIII). Ven. Alexis, staretz of the Holosyiv Skete of Kyiv (1917).* Hieromartyr Pionius, priest of Smyrna, and those with him (250). Translation of the relics of Martyr Epimachus of Pelusium (250) to Constantinople.
Fast day

6th Hour: Is. 25:1-9; Vespers: Gen. 9:8-17; Prov. 12:8-22.

Wednesday

25 (12 III) St. Gregory Dialogist, Pope of Rome (604). Ven. Theophanes the Confessor, of Sigriane (818). Ven. Simeon the New Theologian (1021).

Righteous Aaron the Highpriest (1500 BC). Righteous Phineas, grandson of Aaron (1500 B.C.).
Fast day

Liturgy of the Presanctified Gifts.6th hour: Is. 26:21-27:9; Vespers: Gen. 9:18-10:1; Prov. 12:23-13:9.

Thursday

26 (13 III) Translation of the Relics of St. Nicephorus, Patriarch of Constantinople (846). Martyr Sabinus (Abibus) of Egypt (303). Martyr Alexander of Macedonia (305). Martyrs Africanus, Publius, and Terence of Carthage (III). Martyr Christina of Persia (IV).
Fast day

6th Hour: Is. 28:14-22; Vespers: Gen. 10:32-11:9; Prov. 13:20-14:6

Friday

27 (14 III) Ven. Benedict of Nursia (543). *St. Theognostus, Metropolitan of Kyiv and all Rus' (1353). St. Rostislav-Michael, Prince of Kyiv (1167).* St. Euschemon, bishop of Lampsacus (IX).
Fast day

Liturgy of the Presanctified Gifts. At the 6th Hour: Is. 29:13-23; At Vespers: Gen. 12:1-7; Prov. 14:15-26.

Saturday

28 (15 III) **Commemoration of the reposed.** Martyrs Agapius, Publius, Timolaus, Romulus, two named Dionysius, and two named Alexander, at Caesarea in Palestine (303). Hieromartyr Alexander of Side in Pamphylia (270-275). Martyr Nicander of Egypt (302). New Martyr Manuel of Crete (1792).
Fast day, wine and oil allowed

Ord.: Heb. 6:9-12; Mk. 7:31-37
For the reposed: I Cor 15:47-57; Jn. 5:24-30

The order of service is the same as for the second Saturday of the Great Fast (1/14 March). The Epistle is to the Hebrews, per. 313 and to the Corinthians per. 163. The Gospel is from St. Mark, per. 31 and from St. John, per. 16.

Sunday

29 (16 III) **4th Sunday of Great Fast. St. John Climacus.** Tone 8. Martyr Sabinas of Egypt (287). Martyr Papas of Lyconia (305-311). Apostle Aristobulus of the Seventy, Bp. of Britain (I). Hieromartyr Alexander, Pope of Rome (119). Martyr Julian of Anazarbus (305). Hieromartyrs Trophimus and Thalus, priests of Laodicea (300). St. Christodoulos of Patmos (1093).

Fast day, wine and oil allowed

Matins: G8, Jn. 20: 11-18.
Liturgy: Ord.: Heb. 6:13-20; Mk. 9:17-31. Venerable Father: Eph. 5: 9 – 19; Mt. 4:25 – 5:12.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 7 stykhyry of the octoikh, 3 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk – *The King of Heaven.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion – *O new wonder*. After the song of Symeon *Rejoice, O Virgin Theotokos* – thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* tropar of the saint – *Dweller of the wilderness. Both now:* Theotokion – *At Gabriel's salutation*. After the kathismas the sessional hymns of octoikh. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 8th Resurrectional Gospel, from St. John, per. 64. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Theotokos on 2, triodion on 4 and venerable father on 4; Irmosy – *The rod of Moses;* Katavasia - *I shall open my mouth.* After the 3rd ode: kondak and sessional hymn of the saint. After the 6th ode: kondak and ikos of the Sunday. At the 9th ode – *More honourable.* 8th resurrectional exapostilarion, *Glory:* exapostilarion of the saint, *both now:* theotokion from the triodion. At the praises: 8 stykhyry of the octoikh then the verse *Arise, O Lord my God* – the ideomelon of the triodion – *Come, let us work in the mystical vineyard*; *Glory:* repeat the same; *both now: You are most blessed.* After the Great Doxology – the tropar *Having risen from the tomb.* Dismissal. *Glory: both now:* 8th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the venerable father. Kondak of the venerable father and of the Sunday alternately.

At the Liturgy of St. Basil the Great: After the entrance

In a temple of the Lord:

Tropar of the tone
Tropar of St. John
Glory: Kondak of St. John
Both now: Kondak of the triodion

In a temple of the Theotokos or of a Saint:

Tropar of the tone
Tropar of the temple
Tropar of St. John
Glory: Kondak of St. John
Both now: Kondak of the triodion

Prokiemen in tone 8 – *Pray and give glory;* and of the saint: *The saints shall rejoice.* Epistle to the Hebrews, per. 314 and to the Ephesians 229. Gospel from St. Mark per. 40 and from St. Matthew, per. 10. In place of *It is truly worthy – All of creation.* Sunday communion hymn – *Praise the Lord;* and – *The righteous man.*

Monday

30 (17 III) 5th week of the Great Fast. St. Alexis the Man of God (411). Martyr Marinus, soldier, at Caesarea in Palestine (260). Monk-martyr Paul of Crete (767). *St. Parfenius of Kyiv (1855).*
{St. Patrick, bishop and enlightener of Ireland (461)}
Fast day

6th Hour: Is. 37:33-38:6. Vespers: Gen. 13:12-18; Prov. 14:27-15:4;

Tuesday

31 (18 III) St. Cyril, Archbishop of Jerusalem (386). Martyrs Trophimus and Eucarpus of Nicomedia (300). St. Aninas, priest and monk, of the Euphrates.
{St. Edward, King of England (978)}
Fast day

6th Hour: Is. 40:18-31; Vespers: Gen. 15:1-15; Prov. 15:7-19.

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Wednesday

1 (19 III) Martyrs Chrysanthus and Daria, and those with them in Rome: Claudius the Tribune, Hilaria his wife, their sons Jason and Maurus, Diodorus the presbyter and Marianus the deacon (283). Martyr Pancharius at Nicomedia (302).
Fast day

Liturgy of the Presanctified Gifts. 6th Hour: Is. 41:4-14; Vespers: Gen. 17:1-9; Prov. 15:20-16:9.

Thursday

2 (20 III) **Reading of the Great Penitential Canon of St. Andrew of Crete.** Martyr Photina (Svitlana), the Samaritan Woman and her sons Victor and Joses (66). Seven Virgin-martyrs of Amisus: Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia, and Theodosia (310). St. Nicetas the Confessor, bishop of Apollonias in Bithynia (813). New Martyr Myron of Mega Kastro on Crete (1793).
Fast day, wine and oil allowed

Liturgy of the Presanctified Gifts. 6th Hour: Is. 42:5-16; Vespers: Gen. 18:20-33; Prov. 16:17-17:17.

At Matins which is served **on Wednesday evening** the Great Canon of St. Andrew of Crete is read in its entirety, according to the following order: The priest in an epitrakhil' intones – *Blessed is our God.* Reader – *Amen. O Heavenly King.* After the *Our Father* – the usual psalms. *O Lord, save Your people.* Litany before the Holy Table. After the six psalms – *Alleluia,* and the trinity hymns of the eighth tone. 8th Katisma. Sessional hymn of the octoikh. And we read the1st half of the life of St. Mary of Egypt. Psalm 50, and the Great Canon. The choir sings the irmoi – *He is my helper and my defender.* The priest reads the tropars of the canon in the middle of the temple. Before every tropar – *Have mercy on me, O God, have mercy on me;* and a great prostration. At the tropars of St. Mary – *Holy Mother Mary, pray to God for us.* At the tropars for St. Andrew – *Holy Father Andrew, pray to God for us.* After the 3rd ode of the Canon and the sessional hymns we read the second half of the life of St. Mary. At the 4th, 8th and 9th odes – triodion canon without irmoi or prostrations. After the 6th ode the kondak – *My soul;* and the beatitudes. At the 9th ode – *More honourable*. After the canon the exapostilarion of the trinity of the 8th tone. We read the praises and the doxology. The litany of supplication. AT the aposticha: ideomela, martyr's hymn and theotokion of the triodion. *It is good to give thanks to the Lord.* Trisagion, after the *Our Father – Standing in your temple; Lord, have mercy* (40 times). *Glory: both now: More honourable: In the name of the*

Lord: priest – *Christ our God is blessed.* Reader: *Amen. Heavenly King.* Priest - prayer of St. Ephraim the Syrian with 3 prostrations. Then the 1st hour with no kathisma. Tropar – *In the morning hearken unto my voice* – without singing, with small *prostrations* (bows to the waist only). Kondak – *My soul.* After – *Thou, Who at all times:* the prayer of St. Ephraim the Syrian with 3 prostrations. Ending trisagion. *O Christ, the true light: To you, the champion leader;* and the dismissal

Friday

3 (21 III) St. James the Confessor, Bp. of Catania (VIII). St. Cyril, bp. of Catania (I – II). St. Thomas, patriarch of Constantinople (610).
Fast day

Liturgy of the Presanctified Gifts. 6th Hour: Is. 45:11-17; Vespers: Gen. 22:1-18; Prov. 17:17-18:5.

Saturday

4 (22 III) **Akathist Saturday. Laudation of the Most Holy Theotokos.** Hieromartyr Basil of Ancyra (362-363). Martyr Drosida of Antioch and the five nuns with her (104). St. Isaac of the Dalmatian Monastery (383). *New Martyr Schema-abbess Sophia of Kyiv (1914).*
Fast day, wine and oil allowed.

Ord.: Heb. 9:24-28; Mk. 8:27-31
Theotokos: Heb. 9:1-7; Lk. 10:38-42, 11:27,28

At matins, which are served on **Friday evening**: Priest - *Blessed is our God.* Reader – *Amen. O Heavenly King.* After the *Our Father* – the usual psalms. *O Lord, save Your people.* Litany before the Holy Table. The six psalms. At *God is the Lord:* tropar in tone 8: *When the bodiless one.* 16th Katisma and the small litany. And we begin the singing of the akathist before the icon of the Most Holy Theotokos, which rests in the middle of the temple, decorated with flowers. Singers – *To you, the Champion Leader.* At this time the priest (main celebrant) censes the entire temple (at the other times when *To you, O Champion Leader* is sung: a small censing, performed by the deacon). And the priest (main celebrant) reads three ikoses and kondaks (ending with – *Having within a tempest*). Then again - *To you, O Champion Leader;* and we read the 17th kathisma. Small litany. And the second reading of the akathist: *To you, O Champion Leader: While the angels were chanting:* and we end with the 7th kondak *(When Symeon was about);* and again *To you, O Champion Leader.* Psalm 50. Canons of the temple and of the Theotokos. Katavasia – *I will open my mouth*. After the 3rd ode of the Canon: the small litanyand *censing* during the singing of *To you, O Champion Leader:* and the reading of the akathist from the 7th ikos (*The creator showed us),* to the 10th kondak (*Desiring to save the world),* and again - *To*

you, O Champion Leader. After the 6th ode: the small litany. Censing at the singing of – *To you, O Champion Leader:* and the reading of the akathist from the 10th ikos (*A bulward are you to virgins*) to the 13th kondak (*O all-praised mother)* - thrice, and again the 1st ikos (*An Archangel),* and *To you, O Champion Leader.* At the At the 9th ode – *More honourable*. The exapostilarion of the Theotokos. At the praises: stykhyry of the Theotokos on 4. Great doxology. The tropar – *When the bodiless one.* Litanies, dismissal, and the 1st hour.

At the hours: tropar – *When the bodiless one;* kondak – *To you, the Champion Leader.*

At the Liturgy of St. John Chrysostom: After the entrance: tropar – *When the bodiless one* and kondak – *To you, the Champion Leader.* Prokiemen: *My soul magnifies the Lord.* Epistle to the Hebrews, per. 322 and 320. Gospel from St. Mark, per. 35 and from St. Luke, per. 54. Communion hymn: *I will take the cup of salvation.*

Sunday
5 (23 III)

5th Sunday of the Great Fast. Ven. Mary of Egypt. Tone 1. Martyr Nicon and with him 199 disciples in Sicily (251). *Ven. Nicon, Abbot of the Kyivan Caves Monastery (1088).* Martyr Philetas the Senator, his wife Lydia, their sons Macedon and Theoprepius, the notary Cronides, and Amphilochius the Captain, in Illyria (125). Monk-martyr Luke the New (1802).
Fast day, wine and oil allowed.

Matins: G9, Jn. 20: 19-31.
Liturgy: Ord.: Heb. 9:11-14; Mk. 10:32-45. Venerable Mother: Gal. 3:23-29; Lk. 7:36-50.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 6 stykhyry of the octoikh, 4 of the triodion; *Glory:* of the triodion, *Both now:* the dohmatyk – *Let us praise Mary the virgin.* Entrance. Prokiemen – *The Lord is king.* At the aposticha: stykhyry of the octoikh; *Glory:* of the triodion. *Both now:* Theotokion – *O new wonder*. After the song of Symeon *Rejoice, O Virgin Theotokos* – thrice.

At Matins: at *God is the Lord:* Sunday tropar – twice; *Glory:* tropar of the saint. *Both now:* Theotokion – *O loving Lord*. After the kathismas the sessional hymns of octoikh. *The Resurrectional Evlogitaria.* Hypakoe, gradual hymns and prokiemen of the tone. 9th Resurrectional Gospel, from St. John, per. 65. *Having beheld the Resurrection of Christ.* Psalm 50, *Glory: Open the doors of repentance* and the rest, as given in the triodion for the Sunday of the Publican and the Pharisee. Canons – Resurrectional on 4, Theotokos on 2, triodion on 4 and venerable mother

on 4; Irmosy – *Having crossed the water;* Katavasia - *I shall open my mouth.* After the 3rd ode: kondak of the saint and sessional hymn of the triodion. After the 6th ode: kondak and ikos of the Sunday. At the 9th ode – *More honourable.* 9th resurrectional exapostilarion, *Glory:* exapostilarion of the saint, *both now:* theotokion from the triodion. At the praises: 8 stykhyry of the octoikh then we add the verse *Arise, O Lord my God;* and we sing the ideomelon of the triodion – *The Kingdom of God*; *Glory:* repeat the same; *both now: You are most blessed.* After the Great Doxology – the tropar *Today salvation.* Litanies and dismissal. *Glory: both now:* 9th Gospel stychyra. 1st hour.

At the hours: Sunday tropar, *Glory:* tropar of the venerable mother. Kondak of the venerable mother and of the Sunday alternately.

At the Liturgy of St. Basil the Great: After the entrance,

In a temple of the Lord:

Tropar of the tone
Tropar of St. Mary
Glory: Kondak of St. Mary
Both now: Kondak of the triodion

In a temple of the Theotokos or of a Saint:

Tropar of the tone
Tropar of the temple
Tropar of St. Mary
Glory: Kondak of St. Mary
Both now: Kondak of the triodion

Prokiemen of the tone, and of the venerable mother: *God is wonderful in His saints.* Epistle to the Hebrews, per. 321 and to the Galatians 208. Gospel from St. Mark per. 47 and from St. Luke, per. 33. In place of *It is truly worthy – All of creation.* Sunday communion hymn – *Praise the Lord;* and – *The righteous man.*

Monday
6 (24 III) *6th week of the Great Fast (week of palms).* **Forefeast of the Annunciation.** Ven. Zachariah the Recluse. St. Artemius, Bp. of Seleucia (I-II). *Ven. Zachariah of the Kyivan Caves (XIII-XIV).* Hieromartyr Parthenius, patr. of Constantinople (1657).
Fast day

6th Hour: Is. 48:17-49:4; Vespers: Gen. 27:1-41; Prov. 19:16-25, and for the feast: 1) Gen. 28:10-17; 2) Ez. 43:27-44:4; 3) Prov. 9:1-11.

Tuesday

7 (25 III) **The Annunciation to the Most-holy Theotokos**. Martyrs Pelagia, Theodosia, and Dula of Nikomedia (IV). *St. Parthenius of the Kyivan Caves (1855).*
Fast day, fish, wine and oil allowed.

Matins: Lk. 1:39-49, 56. 6th Hour: Is. 49:6-10.
Vespers (with the Liturgy of St. John Chrysostom): Gen. 31:3-16; Prov. 21:3-21, and for the feast: Ex. 3:1-8; Prov. 8:22-30.
At the Liturgy: Heb. 2:11-18; Lk. 1:24-38.

The All-night vigil begins with **Great Compline** and Litia. The Priest in the Phelon intones – *Blessed is our God* – and censes the entire temple. The reader – *Amen* – and reads Great Compline. *God is with us* is sung. And the regular tropars *(The day being past)*. After the first trisagion – the tropar *Today is the fountainhead of our salvation;* after the second trisagion – the kondak *To you, the Champion Leader.* After *Glory to God in the highest* – we exit for Litia. Stykhyry of the feast, *Glory: Both now:* of the feast. The Litany of Litia – *O God, save Your people.* The aposticha of the feast. At the blessing of loaves the tropar *Today is the fountainhead of our salvation* – thrice. Blessing of loaves. *Blessed be the name of the Lord* – thrice, and the rest, as usual.

At Matins: At *God is the Lord* the tropar of the feast – thrice. And we read three kathismas. After the first kathisma: both sessional hymns of the triodion, without litanies. After the second kathisma: the litany and the sessional hym of the feast – *The mighty captain.* After the third kathisma: the litany and sessional hymn of the feast – *Today all creation. T*he Polyelei and magnification. The sessional hym of the feast – *Gabriel from heaven*. *From my youth.* Prokiemen of the feast – *Tell forth from day to day.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Through the prayers of the Theotokos. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* and the stykhyra of the feast – *Gabriel today announces.* Canon of the feast. Irmosy twice – tropars on 12. Irmosy and katavasia – *I shall open my mouth.* At the 2nd, 8th and 9th odes – triodion canon: at the 2nd ode – irmos and katavasia of the triodion; at the 8th and 9th odes – canon of the feast with the irmos on 6 and the triodion on 8, katavasia after the 8th ode of the triodion, and after the 9th ode – of the triodion and the feast. After the 3rd ode – sessional hymn of the feast. After the 6th ode – the kondak of the feast. At the 9th ode *More Honourable* is not sung, but the refrains of the feast – *O earth, announce good tidings of great joy*. Exapostilarion of the feast – *The captain of the angelic hosts (*twice) *Glory:Both now: Hail, O Theotokos*. At the praises the stykhyry of the feast on 4; *Glory: Both now: Today is revealed the mystery.* We read the doxology. Litany – *Let us complete our morning*

prayer. At the aposticha: stykhyry of the triodion: ideomela of the day twice and the martyricon. *Glory: both now:* of the feast – *Let the heavens be glad. It is good to give thanks to the Lord.* After the *Our Father:* tropar of the feast. Litany – *Have mercy on us, O God:* three great prostrations, and without intoning the dismissal of matins we read the first hour with the kathisma. Tropar and kondak of the feast. At the end three prostrations with the prayer: *O Christ, the true light.* Dismissal.

At the 3rd, 6th and 9th hours: The kathismas, without prostrations. Tropar and kondak of the feast. At the 6th hour – tropar of the prophecy, prokiemen and reading of the paremia: Is. 49: 6 – 10. At the typical: the beatitudes are read quickly, without singing or prostrations, and only at the end three great prostrations. The prayer *All-holy Trinity,* and the dismissal.

At the Vesperal Liturgy of St. John Chrysostom: No Kathismas are read. At *"Lord I have cried"* 5 stykhyry of the triodion, 3 stykhyry of the feast and of the Archangel Gabriel (The verse for the 11th stykhyra is "*You make your angels spirits and your ministers a flame of fire")*. "*Glory: Both now*": *Gabriel the Archangel*. Entrance with the Gospel. *O Gladsome light.* Prokeimen and paremii of the day: Gen. 31: 3 – 16; Prov. 21: 3 – 21; and of the feast: Ex. 3: 1 – 8 and Prov. 8: 22 – 30. The small litany with the exclamation *For You are holy;* and the Trisagion. We continue with the usual order of the Liturgy. Prokeimen in tone 4 – *Announce from day to day.* Epistle to the Hebrews, per. 306. Gospel of St. Luke, per. 3. In place of *"It is truly worthy"* we sing the verse - "*Announce the good tidings"* and the irmos of the 9th ode: *"Let no profane hand"*. Communion Verse – *The Lord has elected Zion.*

Wednesday

8 (26 III) **Leavetaking of the Annunciation. Synaxis of the Archangel Gabriel.** Hieromartyr Irenaeus, bp. of Srem (304). Martyrs Bathusius and Bercus the priests, monk Arpilus, laymen Abibus, Agnus, Reasus, Igathrax, Iscoeus, Silas, Signicus, Sonerilas, Suimbalus, Thermus, Phillus, and the women Anna, Alla, Larissa, Monco, Mamica, Virko, Animaida, Gaatha the queen of the Goths, and Duklida, in Crimea (375). St. Malchus of Syria (IV). St. Basil the Younger, anchorite near Constantinople (944).
Fast day, wine and oil allowed.

Liturgy of the Presanctified Gifts. At the 6th Hour: Is. 58:1-11; Vespers: Gen. 43:26-31, 45:1-16; Prov. 21:23-22:4.

Thursday

9 (27 III) Martyr Matrona of Thessalonica (III-IV). Martyrs Manuel and Theodosius (304). St. John the Clairvoyant of Lycopolis (394). St. Paul, bp. of Corinth (ca.925).

Fast day

6th Hour: Is. 65:8-16; Vespers: Gen. 46:1-7; Prov. 23:15-24:5.

Friday

10 (28 III) Ven. Hilarion the New, Abbot of Pelecete (c. 754). Ven. Stephen the Wonderworker, Abbot of Tryglia (c. 815). *Ven. Martyr Eustratius of the Near Kyivan Caves (1097).* Martyrs Johan and Varachisius and those with them in Persia (330). Martyr Boyan, Prince of Bulgaria (833).
Fast day

Liturgy of the Presanctified Gifts. 6th Hour: Is. 66:10-24; Vespers: Gen. 49:33-50:26; Prov. 31:8-32.

Saturday

11 (29 III) **Lazarus Saturday. Resurrection of Righteous Lazarus.**
Hieromartyr Mark, Bp. of Arethusa, and those with him (c. 364). St. John of Egypt (IV). Ven. Eustathius the Confessor, bp. of Kios in Bithynia (IX).
Fast day, wine, oil and caviar allowed

Liturgy: Heb. 12:28-13:8; Jn. 11:1-45.

At Matins: At *God is the Lord:* tropar – *Giving us* (thrice). After the 16th Kathisma the sessional hymn — *Taking pity, O Christ our God.* After the 17th kathisma: the resurrectiona evlogitaria – *The hosts of angels.* The Small Litany and sessional hymn – *O fountain of wisdom.* Then - *Having beheld the Resurrection of Christ.* Psalm 50. And both Canons of the Righteous Lazarus. Irmosy – *Let us sing a song.* Katavasia – *Having crossed the water.* After the 3rd ode – the sessional hymn; after the 6th ode – the kondak of righteous Lazarus. At the 9th ode we do not sing *More honourable*, but immediately the irmos of the 9th ode – *Let us honour.* After the canon, the small litany, *Holy is the Lord God* (thrice) and the exapostilarion of St. Lazarus. At the praises: stykhyry on 8; *Glory:* of St. Lazarus: *Both now: You are most blessed.* The Great Doxology. Tropar – *Giving us.* Litanies and dismissal. 1st hour.

At the hours: Tropar and kondak of the feast.

At the Liturgy of St. John Chrysostom: After the entrance: tropar – *Giving us; Glory: both now:* kondak *Christ, the Joy of all.* In place of the Trisagion — *As many as have been baptized*. Prokeimen – *The Lord is my light.* Epistle to the Hebrews, per. 333 from the half. Gospel of St. John, per. 39. In place of *It is truly worthy* the irmos of the 9th song of the canon, *Let us honour and glorify*. Communion hymn – *Out of the mouths of babes.*

Note: From this day until Monday of the week after Thomas Sunday, at the 9th ode of the canon at matins we do not sing *It is truly worthy.* Apart from this, till Monday of Thomas Sunday the menaion is not used, and in this manner, at the dismissal the saints from the menaion are not commemorated, other than at services for great saints.

Sunday
12 (30 III) **Palm Sunday. Entrance of Our Lord into Jerusalem.**
Ven. John Climacus of Sinai, author of The Ladder (649). *St. Sophronius, Bp. of Irkutsk (1771).* Prophet Joad (X c. B.C.) Holy Apostles Sosthenes, Apollos, Cephas, Caesar, and Epaphroditus, of the Seventy (I). St. Eubula, mother of St. Panteleimon (304). St. John the Silent of St. Sabbas' monastery (558). St. Zosimas, bp. of Syracuse (662). New Hieromartyr Zacharias, metr. of Corinth (1684).
Fast day, fish, wine and oil allowed

Vespers: 1) Gen. 49:1-2, 8-12; 2) Zeph. 3:14-19; 3) Zach. 9:9-15.
Matins: Mt. 21:1-11, 15-17.
Liturgy: Phil. 4:4-9; Jn. 12:1-18.

At Great Vespers: *Blessed is the Man.* At *Lord, I have cried* 10 stykhyry of the feast; *Glory: Today the grace. Both now:* the same. Entrance. Prokiemen – *The Lord is king.* Paremii: At Litia: stykhyry of the feast: *Glory: both now: Six days before the Passover.* At the aposticha: stykhyry of the feast; *Glory: Today the grace*. *Both now:* the same. At the blessing of loaves – *Giving us* (twice) and – *Christ our God* (once).

At Matins: at *God is the Lord: Giving us* (twice); *Glory:Both now: Christ our God.* After the kathismas the sessional hymns of feast. Polyelei; Magnification of the feast. Sessional hymn. *From my youth.* Prokiemen – *Out of the mouths of babes.* Gospel from St. Matthew, per. 83. We do not sing *Having beheld the Resurrection of Christ,* but immediately psalm 50, during the reading of which the priest censes the prepared willow branches (or palms) thrice in cross-wise fashion. He then reads the prayer aloud- *O Lord our God, Who sittest upon the Cherubim.* After the prayer the priest sprinkles the willow brances with holy water, saying: *These willow-branches are blessed and sanctified through the sprinkling of this holy water in the name of the Father and of the Son and of the Holy Spirit. Amen.* (Thrice). Then the singers: *Glory: Today Christ. Both now:* the same; *Have mercy on me, O God;* and the stykhyry of the feast – *Today the Grace*. The prayer – *O Lord, save Your people.* The priest anoints the faithful who approach to venerate the Gospel with oil, and distributes blessed willow branches (palms) to them, and according to the typicon gives them lighted candles as well. Everyone stands until the end of the Vigil with candles and willow branches in their hands. Canon of the feast; Irmosy and Katavasias of the feast– *Springs of the deep;* After the 3rd ode:

hypacoe of the feast; After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable,* but the refrain of the feast *Magnify, my soul, the Lord Who sat upon a colt;* and the irmos of the 9th ode – *The Lord is God.* After the canon we do not read the exapostilarion, but sing *Holy is the Lord our God.* At the praises: 6 stykhyry of the feast; *Glory: both now: Six days before the Passover.* After the Great Doxology – the tropar *Giving us.* Dismissal of the feast: *May Christ, who consented to ride on the foal of an ass for our salvation*. 1st hour.

At the hours: Tropar – *Giving us: Glory: Christ our God*. Kondak of the feast.

At the Liturgy of St. John Chrysostom: Festal Antiphons. Entrance verse – *Blessed is He that comes in the name of the Lord.* And we sing the tropar – *Giving us: Glory: Christ our God: Both now:* kondak of the feast. Trisagion. Prokiemen: *Blessed is He that comes in the name of the Lord*. Epistle to the Phillipians, per. 247. Gospel from St. John per. 41. In place of *It is truly worthy* – the refrain of the feast *Magnify, my soul, the Lord Who sat upon a colt;* and the irmos of the 9th ode – *The Lord is God.* Communion hymn – *Blessed is He that comes in the name of the Lord.* Dismissal of the feast – *May Christ, who consented to ride on the foal of an ass for our salvation*.

Monday

13 (31 III) *Passion Week.* **Great and Holy Monday.** St. Hypatius, Bp. of Gangra (c. 326). *Ven. Hypatius the Healer of the Kyivan Caves (XIV).* St. Apollonius, ascetic of the Thebaid (395). Hieromartyrs Abdas the bishop and Benjamin the deacon, of Persia (ca.424). St. Hypatius, abbot of Rufinus in Chalcedon (446). Righteous Joseph the Fair, Son of Jacob (c. 1700 BC). *Fast day*

Liturgy of the Presanctified Gifts. Matins: Mt. 21:18-43. At the 6th hour: Ez. 1:1-20; At vespers: Ex. 1:1-20; Job 1:1-12. At Liturgy: Mt. 24:3-35.

At Matins, which is served on Sunday evening: in place of *God is the Lord – Alleluia* ("sweet melody") and the tropar "*Behold, the Bridegroom comes* (thrice). 4th, 5th and 6th kathismas – after them: the sessional hymns of the triodion. After the 3rd sessional hymn: *And that we might be counted worthy:* and the reading of the Gospel from St. Matthew, from the 84th till the 88th pericopes. Psalm 50. The prayer – *O Save Your people, O God.* And the three-ode canon from the triodion. The Exapostilarion *Your bridal chamber* (thrice). At the praises, 4 stykhyry of the triodion. The doxology is read. Litany – *Let us complete our morning prayer.* At the aposticha, in tone 5 – *O Lord, the mother of the sons of Zebedee. It is good to give thanks to the Lord.* Trisagion, after the *Our Father:* tropar – *Standing in the temple. Lord, have mercy* (40 times). *More honourable: In the name*

of the Lord, Father, bless: The priest reads the prayer of St. Ephraim the Syrian with prostrations, and the 1st hour is then read without a kathisma. At the first hour, the tropar *In the morning hearken unto my voice:* with prostrations. After the *Our Father:* the kondak – *Jacob lamented the loss of Joseph.* After *Thou, Who at all times:* the prayer of St. Ephraim with prostrations. Dismissal – *May the Lord, Who comes to His voluntary passion for our salvation, Christ our true God.*

At the 3rd, 6th and 9th hours: Great Lenten tropars with prostrations. After the theotokion at each hour the Gospel is read. Kondak – *Jacob lamented.* At the end of every hour the prayer of St. Ephraim with prostrations. At the 3rd hours – 12th kathisma. At the 6th hour – 13th kathisma. Tropar of the prophecy, prokiemen and reading of the paremia (Ez. 1: 1 – 20); and the second prokiemen. At the typical the kondak – *Jacob lamented.*

At Vespers with the Liturgy of the Presanctified Gifts: At *Lord, I have cried:* 10 stykhyry. Entrance with the Gospel. Paremii: Ex. 1: 1 – 20; Job 1: 1 – 12. *Let my prayer arise.* Gospel from St. Matthew, per. 98. And the Liturgy of the Presanctified Gifts continues. Dismissal – *May the Lord, Who comes to His voluntary passion for our salvation, Christ our true God.*

Tuesday
14 (1 IV) **Great and Holy Tuesday.** Ven. Mary of Egypt (522). *Ven. Gerontius, canonarch, of the Kyivan Caves (XIV).* St. Meliton, bp. of Sardis (177) Macarius, abbot of Pelecete (840). Martyr Abraham of Bulgaria (1229).
Fast day

Liturgy of the Presanctified Gifts. At matins: Mt. 22:15-23:39. At the 6th Hour: Ez. 1:21-2:1; At vespers: Ex. 2:5-10; Job 1:13-22. At the liturgy: Mt. 24:36-26:2.

The order of service is the same as for Great Monday, with different stykhyry, the two-ode canon, different prokeimens and other readings. At matins: 9th, 10th and 11th kathismasl; Gospel from St. Matthew, per. 90. At the 3rd hour: 12th kathisma. At the 6th hour: 13th kathisma.

Wednesday
15 (2 IV) **Great and Holy Wednesday.** Ven. Titus the Wonderworker (IX). Martyrs Amphianus and Edesius of Lycia (306). Martyr Polycarp of Alexandria (IV). St. Gregory of Nicomedia (1290).
Fast day.

Liturgy of the Presanctified Gifts. At matins: Jn. 12:17-50. At the 6th Hour: Ez. 2:3-3:3; At vespers: Ex. 2:11-22; Job 2:1-10. At the liturgy: Mt. 26:6-16.

The order of service is the same as for Great Monday, with different stykhyry, prokeimens and readings. At matins: 14th, 15th and 16th kathismas; Gospel from St. John, per. 41 from the half. At the 3rd hour: 19th kathisma. At the 6th hour: 20th kathisma. At the Liturgy of the Presanctified Gifts, after - *Blessed be the name of the Lord:* the prayer of St. Ephraim the Syrian is read for the last time with three great prostrations, after which no great prostrations are made until Pentecost (with the exception of prostrations before the holy burial shroud/plashchanytsia). Dismissal – *May the Lord, Who comes to His voluntary passion for our salvation, Christ our true God.*

Thursday

16 (3 IV) **Great and Holy Thursday.** Ven. Nicetas the Confessor, Abbot of Medikion (824). Virgin-martyr Theodosia of Tyre (308). St. Illyrius, monk of Mt. Myrsinon in the Peloponnesus. Martyrs Elpidephorus, Dius, Bithonius, and Galycus (III). *New Martyr Paul the Rusyn (Ukrainian) (1683).*
Fast day, wine and oil allowed

Liturgy of St. Basil the Great. At matins: Lk. 22:1-39. At the 1st Hour: Jer. 11:18-23, 12:1-5, 9-11, 14-15. At vespers: Ex. 19:10-19; Job 38: 1-23, 42:1-5; Is. 50:4-11. At the Liturgy: Epistle: 1 Cor. 11:23-32; Gospel (composite): Mt. 26:1-20, Jn. 13:3-17, Mt. 26:21-39, Lk. 22:43-45, Mt. 26:40-27:2.

At Matins (which is served on Wednesday evening): Regular beginning. In place of *God is the Lord – Alleluia* ("sweet melody") and the tropar: *When the glorious disciples* (thrice). The priest in phelon opens the Royal doors, exclaiming: *And that we may be made worthy:* and the reading of the Gospel according to St. Luke, per. 108 – 109. Psalm 50 and the triodion canon – *The Red Sea was parted.* After the 3rd ode the sessional hymn, after the 6th ode the kondak of the triodion. AT the 9th ode we do not sing *More honourable,* but immediately the irmos – *Come, ye faithful.* Exapostilarion - *I see Thy bridal chamber* (thrice). At the praises 4 stykhyry of the triodion; *Glory: both now: The Lamb.* The doxology is read. Litany – *Let us complete our morning prayer.* At the aposticha 4 stykhyry of the triodion; *Glory: Deceitful are thy ways. Both now: Instructing Thy disciples. It is good to give thanks to the Lord.* Trisagion, after the *Our Father:* tropar – *When the glorious disciples,* and the litany. *Wisdom: Establish, O Lord,* and the 1st hour. After *What shall we call thee:* the tropar of the prophecy. Prokeimen: *Let the nations understand.* Paremia. 2nd prokiemen – *Make a vow.* We continue with the usual order.

After the *Our Father:* the kondak – *The traitor takes the bread.* Dismissal – *May He Who in His surpassing love showed us the most exellent way of humility by washing the disciples' feet, and Who accepted even the Cross and burial, Christ our True God.*

At the 3rd, 6th and 9th hours: No kathisma readings are appointed. Tropar and kondak of the triodion. After the 9th hour, the beatitudes and the rest of the typica. Dismissal.

At Vespers with the Liturgy of St. Basil the Great: At *Lord, I have cried:* 10 stykhyry; *Glory:both now. Truly is Judas.* Entrance with the Gospel. Prokeimen – *Deliver me, O Lord:* First paremia. The Royal Doors are opened, and the second prokiemen – *Deliver me from mine enemies, O God.* After the prokeimen the Royal Doors are closed, and the second and third paremias are read. The Royal Doors are opened. The small litany with the exclamation *For You are holy;* and the Trisagion. Prokeimen – *The Rulers took counsel together.* Epistle to the Corinthians, per. 149. Composite Gospel from St. Matthew. In place of the cherubic hymn, the communion verse, and *Let our mouths be filled,* and during the communion of the faithful as well, we sing *"Of Your mystical supper".* In place of *It is truly worthy* we sing the irmos of the 9th ode of the canon - *Come, O faithful.* The dismissal of Matins and Liturgy "O Thou, Who showed to us the best way unto humility. . .". Dismissal – *May He Who in His surpassing love showed us the most exellent way of humility by washing the disciples' feet, and Who accepted even the Cross and burial, Christ our True God.*

Friday
17 (4 IV) **Great and Holy Friday.** Ven. George of Mt. Maleon (IX). Ven. Joseph the Hymnographer (883). *Ven. Joseph the Much-suffering of the Kyivan Caves (XIV).* St. Zosimas, monk, of Palestine (ca. 530). Virgin-martyr Pherbutha of Persia, her sister and servants (343). St. Theonas, Metr. of Thessalonica (1541).
{St. Isidore, bp. of Seville (636)}
Strict fast

Matins: reading of the 12 Passion Gospels: 1) Jn. 13:31-18:1; 2) Jn. 18:1-28; 3) Mt. 26:57-75; 4) Jn. 18:28-19:16; 5) Mt. 27:3-32; 6) Mk. 15:16-32; 7) Mt. 27:33-54; 8) Lk. 23:32-49; 9) Jn. 19:25-37; 10) Mk. 15:43-47; 11) Jn. 19:38-42; 12) Mt. 27:62-66.

The Divine Liturgy is not served on this day.

Royal Hours: 1st Hour: Zac. 11:10-13; Gal. 6:14-18; Mt. 27:1-56; 3rd Hour: Is. 50:4-11; Rm. 5:6-11; Mk. 15:16-41; 6th Hour: Is. 52:13-54:1;

Heb. 2:11-18; Lk. 23:32-49. 9th Hour: Jer. 11:18-23, 12:1-5, 9-11, 14-15; Heb. 10:19-31; Jn. 18:28-19:37.

Vespers: Ex. 33:11-23; Job 42:12-16; Is. 52:12-15, 53:1-12, 54:1; Epistle: 1 Cor. 1:18-2:2; Composite Gospel: Mt. 27:1-38; Lk. 23:39-43; Mt. 27:39-54; Jn. 19:31-37; Mt. 27:55-61.

At Matins (which is served on Holy Thursday in the evening) we follow the order for the reading of the Gospels of the Holy and Salvific Passion of our Lord, Jesus Christ: Before the beginning of the service a "Golgotha" (large image of the crucifixion) is placed in the centre of the temple. The usual beginning. In place of *God is the Lord – Alleluia* ("sweet melody") and the tropar: *When the glorious disciples* (thrice). The priest in phelon opens the Royal Doors, carries the Gospel to the centre of the temple, censes it from four sides, then censes the altar and the entire temple (full incensation). The faithful light candles. The small litany with the exclamation *For Thine is the dominion: And that we may be accounted worthy: Wisdom, stand aright: Peace be unto all: The reading is from the Gospel according to St. John. Glory to Thy passion, O Lord.* **1st Gospel – from St. John, per. 46.** *Glory to Thy longsuffering.* And the bell is struck once.
The antiphons – *The rulers of the people:* and that which follows. Small litany with the exclamation – *For to Thee are due all glory.* Sessional hymn – *As Thou gavest food;* during this a small incensation is made (the Gospel is censed from 4 sides, and from the solea the iconostas, singers and faithful – without circumambulating the temple). **2nd Gospel from St. John, per. 58.** And the bell is struck twice.
Antiphons – *Today Judas forsakes the Master:* and that which follows. Small litany with the exclamation *For blessed and glorified is Thy most honoured name.* Sessional hymn – *What reason led thee.* Small incensation. **3rd Gospel, from Matthew, per. 109.** And the bell is struck thrice.
Antiphons – *Suffering the transgressors;* and that which follows. Small litany with the exclamation – *For Thou art our God.* Sessional hymn - *O, how could Judas.* Small incensation. **4th Gospel, from St. John, per. 59.** And the bell is struck four times.
Antiphons – *He Who clothes Himself in light as in a garment:* and that which follows. Small litany with the exclamation – *Blessed and glorified is the power of Thy Kingdom.* Sessional hymn – *When Thou, the judge.* Small incensation. **5th Gospel, from St. Matthew, per. 111.** And the bell is struck five times.
Antiphons – *The assembly of the Jews:* and that which follows. Small litany with the exclamation *For blessed is Thy name.* Sessional hymn – *Thou hast redeemed us.* Small incensation. **6th Gospel, from St. Mark, per. 67.** And the bell is struck six times.

The Beatitudes – *In Thy Kingdom:* with tropars. Small litany with the exclamation – *For all the powers of heaven praise Thee.* Prokeimen – *They parted my garments among them.* Small incensation. (There are no more small litanies or incensations after this, with the exception of the triodion canon and the incensation before the 12th Gospel). **7th Gospel, from St. Matthew, per. 113.** And the bell is struck seven times.
Psalm 50. **8th Gospel, from St. Luke, per. 111.** And the bell is struck eight times.
Triodion canon (odes 5, 8 and 9). Irmos in the 6th tone – *I seek Thee early in the morning;* Katavasia – the same. After the 5th ode: Small litany with the exclamation *For Thou art the King of Peace;* and the kondak. After the 9th ode: the small litany with the exclamation – *For all the powers of heaven.* Exapostilarion – *O Lord, this very day* (thrice). **9th Gospel, from St. John, per. 61.** And the bell is struck nine times.
The praises with stykhyry of the triodion – *Israel, My first-born Son:* and that which follows. **10th Gospel from St. Mark, per. 69.** And the bell is struck ten times.
Exclamation – *Glory to Thee, Who hast showed us the light.* And the doxology is read. Litany – *Let us complete our morning prayer.* **11th Gospel, from St. John, per. 62.** And the bell is struck eleven times.
The Aposticha – *The whole creation* and that which follows. During the singing of the stykhyry – a full incensation of the temple, beginning from the Gospel. **12th Gospel, from St. Matthew, per. 114.** And the bell is struck twelve times.
It is good to give thanks to the Lord. Trisagion, and after the *Our Father:* the tropar – *Thou hast redeemed us:* the Gospel is carried back into the Altar and placed on the Holy Table, the Royal Doors are closed. The priest removes his phelon. The litany – *Have mercy on us.* Dismissal – *May He Who endured spitting and scourging and blows, the Cross and death, for the salvation fo the world, Christ our true God.*

The order for the hours on Holy and Great Friday: Royal Hours is served in the morning. Everything is sung according to the triodion. The priest vested in a phelon carries the Gospel book out through the Royal Doors to the centre of the Church and places it on an analoi, before the "Golgotha". *Blessed is our God:* Reader: *Amen.Glory to You, our God. O Heavenly King. Trisagion.* After the Lord's prayer *Lord, have mercy* 12 times: *Glory: Both now: O Come, let us worship.* And the psalms (at every hour there are two special psalms and one regular psalm – see the triodion). During the reading of the psalms a censing takes place, beginning from the analoi with the Gospel (at the 1st hour a great incensation, i.e. the altar and the entire temple; at the 3rd and 6th hours a small incensation, and at the 9th hour a great incensation; the first incensation is performed by the preist with the deacon, and the rest by the deacon alone). At the hours: the tropar and stykhyry (tropars and verses) of the triodion. *Let us be attentive:* The prokiemen and paremia. Epistle.

Glory to Thy passion. Gospel. *Glory to Thy longsuffering.* At the 1st hour we read the Gospel from St. Matthew, per. 110 – 113; at the 3rd hour – from St. Mrak, per. 66 – 68; at the 6th hour from ST. Luke per. 111; at the 9th hour – from St. John, per. 59 – 61. Then we continue the reading of the hour *(at the first hour – Direct my steps;* at the 3rd hour *Blessed is the Lord;* etc.) At all hours the kondak of the triodion *Come, let us sing the praises*. At the 9th hour after the reading of the Holy Gospel it is carried into the altar through the Royal Doors, which are then closed, and the priest removes his phelon. After the prayer of the 9th hour – *In Thy Kingdom: Remember us, O Lord:* and the rest of the typica. *I Believe.* After – *Our Father.* The kondak – *Come, let us sing the praises*. *Lord, have mercy (40 times) All-holy Trinity. Blessed be the name of the Lord* (thrice): *Glory: both now: I will bless the Lord: It is truly worthy to bless you;* And the dismissal – *May He Who endured spitting and scourging and blows, the Cross and death, for the salvation fo the world, Christ our true God.*

At Vespers (served at about 3:00 P.M.): Before the beginning of the service the "Golgotha" is removed from the centre of the temple and in its place the "tomb" (a table for the shroud/plashanytsia, decorated with flowers) is positioned. The shroud (plashchanytsia or epitaphion) is placed on the Holy Table, with the Gospel upon it. The main celebrant vests fully (concelebrating clergy only don the epitrakhil', phelon, and where the custom exists, the cuffs) in black vestments. The service is conducted according to the triodion. The usual beginning of vespers. After Psalm 103 the litany of peace. No kathisma. At *Lord, I have cried:* 6 stykhyry, in tone 1; *Glory: See how the lawless synagogue; both now: A dread and marvelous mystery.* Entrance with the Gospel. Prokiemen – *The parted My garments.* Paremia: Exodus 33: 11-23. The Royal doors are again opened, and the prokiemen *Judge them, O Lord.* The Royal doors are closed, and the paremii: Job 42: 12 – 16; Is. 52: 12 – 15, 53: 1 – 12, 54:1. Again the Royal Doors are opened. *Let us be attentive. Peace be unto all.* The Prokiemen – *They laid me in the lowest pit.* Epistle to the Corinthians, per. 125. Composite Gospel from Matthew. Before the Gospel – *Glory to Thy Passion;* afterwards – *Glory to Thy longsuffering.* Litany – *Let us all say. Vouchsafe, O Lord.* Litany – *Let us complete our evening prayer.* At the aposticha – *Down from the tree:* and that which follows; *Glory: both now:* the Royal Doors are opened, the faithful light their candles, and the stykhyra – *Joseph with Nicodemus* is sung while the main celebrant with the deacon censes around the Holy Table (upon which the plashchanytsia rests) thrice. The song of Symeon. Trisagion, after the *Our Father:* the tropar – *Noble Joseph* (slowly) and the carrying out of the shroud takes place, around the Holy Table, through the north doors, and to the centre of the temple. The main celebrant proceeds with the Gospel under the shroud. And the shroud is placed in the tomb. The singers then chant slowly *Glory: Both now: The Angel stood by the tomb.* During the

singing of this tropar the shroud is again censed thrice from all four sides. Sermon. **Wisdom** and the rest. Dismissal – *May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God.* The clergy and faithful approach, prostrate themselves, and kiss the shroud (the wounds on the feet of the Saviour). At this time the stykhyra – *Come, let us bless Joseph.* The Royal Doors and the curtain are closed. The priest blesses **Small Compline**, and vested in the epitrakhil', he exits the altar to read the canon of the crucifixion of Christ and the lamentations of the Theotokos before the Holy Shroud (and if the faithful are still approaching – he stands off to the side). Kondak – *Come, and let us all sing.* Small dismissal.

Saturday
18 (5 IV)

Great and Holy Saturday. Martyrs Agathopodes the deacon, Theodulus the reader, and those with them (c. 303). St. Publius of Egypt, monk (IV). Sts. Theonas, Symeon, and Phorbinus of Egypt (IV). St. Mark the Anchorite of Athens (ca.400). St. Plato, Abbot of the Studion (813). St. Theodora of Thessalonica (892).
Fast day

Matins: Ez. 37:1-14; Epistle: 1 Cor. 5:6-8, Gal. 3:13-14; Mt. 27:62-66. At Vespers: 1) Gn. 1:1-13; 2) Is. 60:1-16; 3) Ex. 12:1-11; 4) Jonah 1:1-16, 2:1-11, 3:1-10; 5) Jos. 5:10-15; 6) Ex. 13:20-22, 14:1-32, 15:1-19; 7) Zep. 3:8-15; 8) 3 Kings 17:8-23; 9) Is. 61:10-11, 62:1-5; 10) Gn. 22:1-18; 11) Ex. 61:1-9; 12) 4 Kings 4:8-37; 13) Is. 63:11-19, 64:1-5; 14) Jer. 31:31-34; 15) Dan. 3:1-56, 57-88.
Liturgy: Rm. 6:3-11; Mt. 28:1-20.

At Matins (which is served at 1 A.M., or on Friday evening): The usual beginning. The six psalms is read before the plashchanhytsia. Between the plashchanytsia and the reader the priest reads the morning prayers. There the deacon, or the priest, intones the litany of peace. *God is the Lord* (sung like *Noble Joseph*): the faithful light their candles. Tropar – *Noble Joseph* (twice). The Royal Doors are opened. The priests in dark (black) phelons exit and proceed to the plashchanytsia. The main celebrant with the deacon censes the plashchanytsia from four sides, the altar and the entire temple. *Glory: When you descended to death: Both now: The Angel stood by the tomb.* And the "praises" are sung – *Blessed art Thou, O Lord.* Then the *Blameless* (the 17th kathisma – *Blessed art those that are blameless in the way*) with the praises. (One priest reads the praises, and a second priest, or a cantor – the psalm verse; or the verses are read recitative, and the parises are sung in tone 5). The psalm verses and praises are broken up into three stations. At the end of each – *Glory:* praise; *both now:* praise. And the first praise is repeated. After the first station: the small litany with the exclamation - *For blessed is Thy name.*

At the beginning of the second station – a small incensation, which is performed by the deacon, beginning from the plashchanytsia. After the second station the small litany with the exclamation – *For you are holy.* The praises of the 3rd station are sung in tone 3. The tropars of the resurrection – *The host of angels.* At this time the main celebrant with the deacon again performs a full incensation, beginning from the plashchanytsia. The small litany wth the exclamation – *For Thou art the King of peace.* And the clergy enter the altar, and the Royal Doors are closed. The faithful extinguish their candles. The priest removes his phelon. The sessional hymn. Psalm 50. Canon: irmos and katavasia – *He who in ancient times* (there is a custom whereby the priest reads the tropars of the canon before the plashchanytsia). After the 3rd ode: the sessional hymn. After the 6th ode: the kondak. At the 9th ode: immediately the irmos *(More honourable* is not sung). After the 9th ode: the exapostilarion – *Holy is the Lord our God.* At the praises, 4 stykhyry in tone 2: at this time the main celebrant vests in all his vestments. *Glory: Moses the great. Both now: You are most blessed.* The Royal doors are opened. The main celebrant – *Glory to Thee, Who hast showed us the light.* And the great doxology is sung. The main celebrant censes the plashchanytsia thrice. The final trisagion is sung according to the funeral melody. The plashchanytsia is raised, and carried in procession around the temple. Before it go the Cross, banners, and chanters, who repeat the funeral *Holy God.* The priests (or faithful) carry the plashchanytsia, under which the main celebrant carries the Gospel. The faithful follow the plashchanytsia holding candles. They enter the temple. The plashchanytsia is carried to the Royal Doors. After the conclusion of the trisagion, the main celebrant intones *Wisdom, stand aright.* The chanters – *Noble Joseph* (slowly). And they return to the centre of the temple, and place the shroud in the tomb with the Gospel upon it, and it is censed thrice. Then the tropar of the prophecy is sung – *O Christ, Who holdest fast the ends of the earth.* The prokeimen – *Arise, Lord.* Paremia from Ezekiel, 37: 1 – 14 (this is read from before the plashchanytsia, off to the side, likewise the epistle). The prokiemen – *Arise, O Lord.* Epistle to the Corinthians, per. 133. Alleluia with verses – *Let God arise.* Gospel from St. Matthew, per. 114 (read from before the plashchanytsia). Litanies – *Let us all say;* and *Let us complete.* Dismissal – *May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God.* And the stykhyra – *Come, let us bless Joseph:* and the veneration of the plashchanytsia. 1st hour.

The 3rd, 6th and 9th hours are read early, apart from the Liturgy. Tropar: *Noble Joseph: Glory – When you descended to death:* and – *The angel stood by the tomb:* alternately. Kondak – *He Who closed the abyss.* The typica (*I believe*; *Blessed be the name of the Lord;* and – *I will bless the Lord:* are not read. Small dismissal.

At Vespers with the Liturgy of St. Basil the Great: Before the beginning of the service the Holy Table, table of oblation, icon stands and all other tables, etc. are covered with bright, paschal coverings, and above these are placed the dark, Lenten coverings in such manner that the Lenten coverings can be easily removed during the service. The priest is similarly vested (i.e., a bright stychar/pidryznyk and cuffs, and the rest of the vestments of a dark colour). The entrance prayers are said before the plashchanytsia.

Blessed is the Kingdom. Amen. Glory to Thee, our God: O Heavenly King, after the *Our Father: O come, let us worship: Bless the Lord, O my soul.* The priest reads the prayers of light before the plashchanytsia, and the litany of peace is intoned there as well. At *Lord, I have cried* (tone 1): 8 stykhyry; *Glory: Moses the great; both now: Let us praise the Virgin Mary.* Entrance with the Gospel around the plashchanytsia. There is not prokiemen, but immediately – *Wisdom.* The Royal Doors are closed and 15 paremii are read. 1) Gn. 1:1-13; 2) Is. 60:1-16; 3) Ex. 12:1-11; 4) Jonah 1:1-16, 2:1-11, 3:1-10; 5) Jos. 5:10-15; 6) Ex. 13:20-22, 14:1-32, 15:1-19. After the 6th paremia the Royal Doors are opened and the reader intones the verses of the song of Mariam – *Let us sing unto the Lord;* and that which follows. The chanters sing – *For gloriously has He been glorified.* At the end the reader sings this refrain. The Royal Doors are closed, and the reading of the paremii continues. 7) Zep. 3:8-15; 8) 3 Kings 17:8-23; 9) Is. 61:10-11, 62:1-5; 10) Gn. 22:1-18; 11) Ex. 61:1-9; 12) 4 Kings 4:8-37; 13) Is. 63:11-19, 64:1-5; 14) Jer. 31:31-34; 15) Dan. 3:1-56, 57-88. The Royal Doors are opened. The song of the Three Holy Children is sung, with the refrain – *Praise the Lord and exalt Him above all forever.* The small litany with the exclamation *For You are holy.* In place of the Trisagion – *As many as have been baptized*. Prokeimen – *Let all the earth.* Epistle to the Romans, per. 91. At the beginning of the epistle reading – the incensation, and after the incensation the Royal Doors and curtain are closed for the changing of the altar cloths. After the epistle: the priest – *Peace be unto you.* The reader – *And to your spirit.* In place of *Alleluia,* the reader intones – *Arise, O God, judge the earth.* At this time the clergy re-vest in bright vestments, and all the altar cloths and other coverings in the Church are changed from dark to bright white paschal coverings(i.e., the dark coverings are removed). The curtain and Royal Doors are opened, and the deacon or priest proceeds to before the plashchanytsiafor the reading of the Gospel from St. Matthew, per. 115. Before and after the Gospel – *Glory to You, O Lord, glory to You.* In place of the cherubic hymn we sing *Let all mortal flesh keep silent;* till *as food to the faithful.* The entrance around the plashchanytsia. After the entrance: *Amen. Before Him go the choirs of angels.* n place of *It is truly worthy* we sing the irmos of the 9th ode of the canon - *Weep not for Me, O Mother*. The communion verse – *The Lord awoke.* After the ambon

prayer a table is placed before the plashchanytsia, upon which 5 loaves and wine are placed (on this Saturday oil is not permitted). The priest, having censed the table, after – *Let us pray to the Lord;* reads the prayer for the blessing of loaves from the liturgicon – *O Lord, Jesus Christ, our God...bless these loaves and this wine.* After the blessing of loaves – *Blessed be the name of the Lord.* The dismissal of Saturday, and the distribution of the blessed bread and wine.

The reading of the Acts of the Holy Apostles begins at approximately 8 P.M. The reader – *Bless, Reverend Father, the reading of the Acts of the Holy Apostles.* The priest – *Through the prayers of the Holy Apostles, Lord, Jesus Christ, our God, have mercy on us.* The reader – *Amen.* And the reading begins. According to the typicon the entire book should be read. All who desire to read may do so.

The Midnight Office begins after the reading of the book of Acts, usually around 11:30 P.M. Before the beginning of the midnight office the clergy read the entrance prayers (before the plashchanytsia) and vest fully in bright vestments.

Priest – *Blessed is our God.* Reader – *Amen. Glory to You, our God. O heavenly King.* Trisagion, and after the *Our Father: O come, let us worship.* Psalm 50. Canon of Great and Holy Saturday. Irmosy – *He who in ancient times* (There is a custom whereby the priest reads the tropars of the canon before the plashchanytsia). After the 3rd ode – the sessional hymn; after the 6th ode – the kondak. At the 9th ode the main celebrant opens the Royal Doors, proceeds to the plashchanytsia, and censes it from four sides, thrice, removes it with the concelebrants or acolytes, goes himself beneath it with the Holy Gospel, carries it through the Royal Doors and places it on the Holy Table (where it remains until the leavetaking of Pascha) and again censes it thrice. At the end of the 9th ode we repeat the irmos – *Weep not for me O Mother.* The Royal Doors and curtain are closed. The Trisagion, after the *Our Father:* the tropar – *When You descended to death.* Litany – *Have mercy on us, O God.* And the small dismissal. All lights are extinguished. The bells begin to sound the *Blahovist.*

The Beginning of the Pentecostarion

Sunday
19 (6 IV) **THE RESURRECTION OF OUR LORD, GOD AND SAVIOUR, JESUS CHRIST. PASCHA.**

St. Eutychius, Patriarch of Constantinople (582). St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs (885). St. Platonida of Nisibis (308). 120 Martyrs of Persia (345). Martyrs

Jeremiah and Archilias the priest (III). St. Gregory of the Great Lavra on Mt. Athos (1326), instructor of St. Gregory Palamas.

Liturgy: Acts 1:1-8; Jn. 1:1-17. At Vespers: Jn. 20:19-25.

Paschal Matins. At 12:00 midnight when the bells cease ringing, the grave which held the plashchanytsia is returned to its normal place. Those carrying banners and choristers prepare for the procession. The priest, fully vested in white vestments takes in his left hand the cross and paschal trikirion, and in his right hand the censer, and begins in the altar to sing quietly the first time — *Angels in Heaven, O Christ Saviour*. He censes around the Holy Table. The curtain is opened. He sings again — *Angels in Heaven, O Christ Saviour*; and again censes around the Holy Table. The Royal Doors are opened. He sings again, solemnly — *Angels in Heaven, O Christ Saviour*. He censes around the Holy table and gives the censer to the deacon or an altar server.

The singers begin to sing — *Angels in Heaven, O Christ Saviour*. The "Trezvon" is rung on the bells, and all exit the Church for the procession. The Cross goes first, followed by the banners and icons. Then the choristers, altar servers with candles, clergy (or servers) with the Gospel and Icon of the Resurrection, the deacon with the censer, and the main celebrant with the cross and paschal trikirion. After them the faithful follow with lit candles in their hands. After exiting the temple the main doors to the Church are closed, and all the lamps as well as the chandelier in the Church are lit.

In accordance with local custom the church is circumambulated once or thrice, to the singing of — *Angels in Heaven, O Christ Saviour*. Then all stand before the closed doors of the Church. Those bearing the Cross, banners, icons and Gospel stand with their backs to the temple, facing the people.

Having received the censer from the deacon, the priest censes the icons, singers and faithful, and "signs" the front doors of the Church thrice with the censer exclaiming *Glory to Holy, Consubstantial….* The singers — *Amen*. The priest sings thrice *Christ is Risen from the dead*. The singers — *Christ is Risen* (thrice). The priest intones the verses of Ps. 67, *Let God arise*; and the singers repeat after each verse *Christ is Risen from the dead*. Then the priest — *Christ is Risen from the dead, trampling down death by death*, and the singers —*and on those in the tombs bestowing life*. At this time the priest signs the doors of the temple with the Cross, after which the doors are opened, and all enter the temple. The Litany of Peace, and Paschal Canon. At every ode the priest with the deacon cense the altar, icononstas and people, greeting them with the words *Christ is Risen!* They respond *Truly, He is risen*! After the Katavasias — *Christ is Risen* (thrice,

quickly): and the small litany. After the 3rd ode: the hypakoe — *Anticipating the dawn*. After the 6th song the Kondak — *You did descend*; and the ikos *Before the dawn the Myrrh-bearing Women*; *Having beheld the resurrection of Christ* (thrice) and — *Jesus is risen from the tomb* (thrice). At the 9th ode: the refrains of the feast. After the canon: the exapostilarion — *You fell asleep in the flesh* (thrice). At the praises 4 Sunday stychyry in tone 1 and the Paschal verses (with their refrains — *Let God arise*). At the last stychyra, having exchanged the paschal kiss with those in the altar, the main celebrant with all the clergy holding the Gospel, Icon of the Resurrection and other icons, exit the royal doors stand in front of the iconostas, and the faithful proceed forward to exchange the paschal kiss with the clergy. The one being approached says *Christ is Risen*!, the one approaching replies *Truly, He is risen*! At this time *Christ is Risen* is sung until all have exchanged the paschal kiss. The catechetical homily of St. John Chrysostom is then read — *Whoever is pious and a lover of God* which we listen to standing; and the Tropar of St. John — *Grace shining forth from your mouth*. The two litanies — *Have mercy on us, O God*; *Let us complete our morning prayer. Wisdom: Bless. Blessed is the One Who is. Amen. Preserve, O God.* Instead of *Glory to You*: The priest intones *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs*. The priest intones the dismissal with the cross in his hand — *May Christ Who is risen from the dead, trampling down death by death and on those in the tombs bestowing life, our true God.* The priest then blesses on three sides with the cross exclaiming *Christ is Risen*! We reply *Truly, He is risen*! *Christ is risen. . .* is sung thrice, then — *And He has granted us eternal life, let us bow down before His third-day resurrection*.[7]

Paschal Hours:[8] After matins we sing the 1st hour – *Christ is Risen* (thrice). *Having beheld the Resurrection of Christ* (thrice). Hypakoe – *Anticipating the dawn* (once); kondak – *You did descend* (once); tropar *In the tomb bodily* (once): *Glory: Bearing life* (once): *both now: O holy and divine abode. Lord, have mercy* (40 times). *Glory: both now: More honourable: In the name of the Lord, Father, bless:* Priest – *Through the prayers of our Holy Fathers.* Chanters – *Amen. Christ is Risen* (thrice); *Glory: both now: Lord, have mercy* (thrice). *Bless.* And the dismissal of the first hour. The third and sixth hours are sung in a similar manner.

If, for any reason, the Liturgy is not served, in place of the **typica** we Sing: *Christ is Risen:* thrice. *Having beheld the Resurrection of Christ:* once. After this: *Anticipating the dawn: Glory:* kondak – *You did descend: Both now: Only-begotten Son:* after this the *beatitudes.* Priest: *Wisdom.*

[7] This ending for matins, vespers and liturgy is used **only during Bright week**, and at the Liturgy on the leavetaking of Pascha.

[8] The four canonical hours, compline, the midnight office, and morning and evening prayers are sung thus during Bright week.

Epistle, Acts per. 1. Gospel from St. John, per. 1: *Remember us, O Lord: The Choir of heaven:* After this: *I believe in one God: Remit, pardon and forgive:* and after the *Our Fathe:* kondak: *You did descend: Glory, both now:* the theotokion: *O holy and divine abode. Lord, have mercy* (40 times). Then: *One is holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.* After this, in place of *Blessed be the name of the Lord: Christ is Risen* (thrice). Then Psalm 33: *I will bless the Lord at all times* – ending with – *will not be deprived of any good thing.* After this – the dismissal

Order for Moleben' on Holy Pascha: The priest intones: *Blessed is our God:* the singers: *Amen.* Then the priest: The priest sings thrice *Christ is Risen from the dead*. Then *Christ is Risen* with verses as at the beginning of matins. After *Glory: both now:* the priest intones — *Christ is Risen from the dead, trampling down death by death*, and the singers —*and on those in the tombs bestowing life*. Then *Glory:both now:* the hypacoe: *Anticipating the dawn* [if it is desired to add a canon to a saint, we first sing the tropar of the saint, once, and then: *Glory: both now:* hypacoe: *Anticipating the dawn].* Then the canon of Pascha, with irmosy on 6. Refrain: *Christ is risen:* and of the saint, if there is one, on 4. Katavasia. After the 3rd and 6th odes: *Deliver from distress:* After the 6th ode the kondak and ikos of Pascha. Then the prokiemen, in tone 8: *This is the day which the Lord has made.* Then the prokiemen of the saint. Gospel from St. Luke, per. 114. Then of the saint. After the 9th ode, in place of *It is truly worthy* – the irmos: *Shine forth, shine forth.* Then: *Christ is risen:* thrice. After this the hypacoe: *Anticipating the dawn: Glory:* tropar of the saint: *both now:* kondak: *You did descend.* Then the litany: *Have mercy on us, O God:* Then the priest intones *Wisdom:* the singers: *Christ is Risen* (thrice). Then the priest, in place of *Glory to You, Christ our God: Christ is risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs*. The priest intones the dismissal with the cross in his hand and the rest, as given at matins. The singers then sing – *Lord have mercy* (thrice).

At the Liturgy:[9] After *Blessed is the Kingdom: Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest, with the cross and paschal trikirion in his left hand and the censer in his right hand (and the deacon with the candle) censes the Holy Table from four sides, intoning the four verses — *Let God arise* and what follows. *At Glory: Christ is Risen*; he censes the entire Altar (sanctuary); at *Both now: Christ is Risen* He censes the icononstas. He then turns to the people, exclaiming; *Christ is Risen!* to three sides. The faithful respond *Truly, He is risen!* Returning to the Altar, he sings — *Christ is Risen from the dead,*

[9] From Pascha till the leavetaking of Pascha at the beginning of the Liturgy in place of *O Heavenly King;* the priest reads *Christ is risen* (thrice); from the ascension till Pentecost – the tropar of the ascension; then – *Glory to God in the highest;* and – *O Lord, Thou shalt open my mouth.*

trampling down death by death, and the singers continue *and on those in the tombs.* The Litany of Peace. The Antiphons of Pascha. The Entrance verse: *In the churches bless God, the Lord from the fountain of Israel*. And we sing the Tropar *Christ is Risen from the dead.* The Hypakoe *Anticipating the dawn; Glory, both now.* The Kondak *You did descend*. In place of the Trisagion — *As many as have been baptized into Christ*. Prokeimen — *This is the day which the Lord has made*. Epistle from the Acts of the Apostles, per. 1. Gospel from St. John, per. 1. (The Gospel is read in various languages, and usually is divided into three sections: 1) verses 1-5, 2) verses 6-13, 3) verses 14 till the end. At the end of each section the bells are rung). Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. The Communion hymn — *Receive the Body of Christ*. At *With fear of God; Save, O Lord, Thy people*; and instead of *Let our mouths be filled*; we sing — *Christ is risen* (once). Instead of *Blessed be the name of the Lord*; we sing — *Christ is risen* (thrice). Instead of *Glory to Thee*: the priest intones *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs*. The priest intones the dismissal with the cross in his hand and does everything else as given at the end of Matins. After the dismissal, or after the ambon prayer, the Artos is blessed (the prayer is given in the book of needs or the paschal compendium). After the Liturgy the Paschal foods are blessed.

Note: The Royal and Deacon's doors remain open throughout the week until Bright Saturday. Likewise, if one of the faithful reposes in the Lord during Bright week the funeral is served according to a special order (refer to the book of needs for the order of service).

Monday
20 (7 IV) Bright Week **-** *Fast free week.* **Bright Monday.** St. George, Bp. of Mitylene (after 820). *Ven. Daniel of Pereyaslav (1540).* Ven. Calliopus in Cilicia (304). Martyrs Rufinus the deacon, Aquilina, and 200 soldiers at Sinope (310). St. Serapion of Egypt, monk (V).

Ord.: Acts 1:12-17, 21-26; Jn. 1:18-28.

On Sunday evening the 9th hour is sung according to the paschal order. The priest vests in all his vestments, and standing before the Holy Table with the cross and paschal trikirion in his left hand, and the censer in his right hand, he blesses the beginning of **Vespers**: *Blessed is our God*: *Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest intones the verses — *Let God arise* and those which follow. The chanters sing *Christ is Risen* after every verse. At the end, he sings — *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs.* The Litany of Peace. No Kathisma. At *Lord, I have cried*: 6 Resurrectional Stychyry in tone 2.

Glory: *Chanting the hymn of salvation. Both now: The shadow of the law*. Entrance with the Gospel. *O Gladsome light*. Great Prokeimen: *Who is so great a God as our God*. *And that we might be accounted worthy*. The Gospel according to St. John, beg. 65 (read by the main celebrant); ending with *I will not believe*. Litany — *Let us all say. Vouchsafe, O Lord. Let us complete our evening prayer*. At the Aposticha: The first resurrectional stychyra in tone 2 — *Thy Resurrection, O Christ Saviour*. Then the Paschal Verses — *Let God arise: Today a sacred Pascha*: and that which follows. The dismissal of Pascha with the cross, as given for Paschal Matins.

At Matins: The priest, in epitrakhil' and phelon, with the cross and paschal trikirion in his left hand, and the censer in his right hand, standing before the Holy Table intones: *Glory to the Holy, Consubstantial. Christ is Risen* is sung thrice by the priest, then thrice by the chanters. The Priest intones the verses — *Let God arise* and those which follow as on the first day of the feast. The Litany of Peace. The canon of Pascha is sung with the Theotokia at "*Glory*" and "*Both now*". The Small Litany only follows the 3rd, 6th and 9th odes, at which incensations of the temple are appointed. At the Praises 4 Resurrectional stychyry of tone 2, then the Paschal verses with their refrains. After the triple *Christ is Risen*: the two Litanies and the dismissal of Pascha with the cross (thus all week at Vespers, Matins and Liturgy).

The Paschal Hours are sung (thus during the entire week).

Note: During Bright Week the entrance prayers said by the clergy before Liturgy are recited according to the following order: *Blessed is our God*: *Christ is Risen* (thrice): Hypakoe —*Anticipating the dawn*; the Tropars of the Paschal hours — *In the grave bodily: Glory: How life-giving: both now: Rejoice, O sanctified and divine*. And the continuation as usual with: *We venerate Your most-pure image*: and the rest as usual.

At the Liturgy: The beginning, Antiphons and entrance as on Pascha (thus all week). Instead of the Trisagion *As many as have been baptized into Christ*. Prokeimen in tone 8 — *Their sound has gone forth into all the earth*. Epistle from the Acts, per. 2. Gospel from John, per. 2. The rest is as on the first day of Pascha (and thus for the entire week).

At the end of Liturgy, after the ambon prayer, a triple cross-procession around the temple is made to the singing of the Paschal canon. The processional lantern, cross, banners, icons, artos, icon of the resurrection and Gospel are carried. During the third circumambulation the following Gospel passages are read: 1) Mt. per. 115, 2) Mk. per. 70, 3) Lk. per. 112, 4) Jn. per. 63. After the procession we enter the temple. The Litany *Have mercy on us, O God*. And the dismissal of Pascha with the cross.

(according to the Typicon we make a cross procession every day during bright week).

Tuesday

21 (8 IV) **Bright Tuesday.** Holy Apostles Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes of the Seventy, and those with them (I). *Ven. Rufus the recluse, of the Kyivan Caves (XIV).* Martyr Pausilippus of Heraclea in Thrace (ca.117-138). St. Celestine, Pope of Rome (432).

Ord.: Acts 2:14-21; Lk. 24:12-35.

At Vespers: The priest vested in the phelon intones – *Blessed is our God*: *Christ is Risen* is sung thrice by the priest, then thrice by the chanters. Then the verses — *Let God arise* and those which follow. No Kathisma. At *Lord, I have cried*: 6 Resurrectional Stychyry in tone 3. *Glory*: *We who stand unworthily. Both now: How can we not marvel*. Entrance with the censer. *O Gladsome light*. Great Prokeimen – *Our God is in heaven and on earth*. Litany — *Let us all say. Vouchsafe, O Lord. Let us complete our evening prayer*. At the Aposticha: The first resurrectional stychyra in tone 3 — *O Christ, who by Thy passion*. Then the Paschal stykhyry with their refrains. The dismissal of Pascha with the cross.

At Matins: Everything as on Monday. At the Praises 4 Resurrectional stychyry of tone 3, then the Paschal stykhyry with their refrains. After the triple *Christ is Risen*: the two Litanies and the dismissal of Pascha with the cross.

At the Liturgy: The beginning, Antiphons and entrance as on Pascha (thus all week). Prokeimen in tone 3 — *My soul magnifies the Lord and my spirit has rejoiced in God my Saviour.* Epistle from the Acts, per. 4. Gospel from St. Luke, per. 113. The rest is as on the first day of Pascha (and thus for the entire week).

Wednesday

22 (9 IV) **Bright Wednesday.** Martyr Eupsychius of Caesarea in Cappadocia (362). Hieromartyrs Desan the bishop and Mariabus the priest, and Martyrs Abdiesus, and 270 others in Persia (362). Hieromartyr Vadim of Persia (379). Newly revealed Martyrs Raphael, Nicholas, and Irene of Lesbos (1463).
Fast free week

Ord.: 2:22-36; Jn. 1:35-51.

Thursday

23 (10 IV) **Bright Thursday.** Martyrs Terence, Pompeius, Africanus, Maximus, Zeno, Alexander, Theodore, and 33 others beheaded at Carthage (c. 249-

251). Hieromartyrs James the priest, and Azadanes and Abdicius, deacons, of Persia (ca. 380). Prophetess Huldah. New Martyr Demos of Smyrna (1763). New Hieromartyr Gregory V, Patriarch of Constantinople (1821).

Ord.: Acts 2:38-43; Jn. 3:1-15.

Friday

24 (11 IV) **Bright Friday. The "Life-giving Spring" Icon of the Most Holy Theotokos** (movable feast celebrated on Friday of Bright Week). Hieromartyr Antipas, Bp. of Pergamum (c. 92), disciple of St. John the Theologian. Martyrs Processus and Martinian of Rome (c.67). St. Pharmuthius of Egypt (IV). St. John, disciple of St. Gregory of Decapolis (820).
Fast free week

Ord.: Acts 3:1-8; Jn. 2:12-22
Theotokos: Phil. 2:5-11; Lk. 10:38-42, 11:27-28

Saturday

25 (12 IV) **Bright Saturday.** St. Basil the Confessor, Bp. of Parium (after 754). St. Zeno, Bp. of Verona (ca. 260). St. Isaac the Syrian, abbot of Spoleto, Italy (ca. 550). Monk-martyrs Menas, David, and John of Palestine (after 636). Virgin Anthusa of Constantinople (801). St. Athanasia, Abbess of Aegina (860).

Ord.: Acts 3:11-16; Jn. 3:22-33.

After the prayer behind the ambon at Liturgy the prayer for the fracturing of the Artos is read (see the book of needs). The Artos is distributed after the dismissal. If the parish priest so wishes, this may be done at Liturgy on Thomas Sunday for the sake of the greater number of faithful present.

Sunday

26 (13 IV) **Antipascha. 2nd Sunday after Pascha, of the Holy Apostle Thomas.** Hieromartyr Artemon, presbyter of Laodicea in Syria (303). Martyr Crescens of Myra in Lycia. Woman-martyr Thomais of Alexandria (476).

Matins: G1, Mt. 28:16-20.
Liturgy: Acts 5:12-20; Jn. 20:19-31.

Before the 9th hour the Royal Doors are closed. **At the 9th hour**: *Blessed is our God: Christ is Risen* (thrice)[10]. Trisagion; after the *Our Father* —

[10] From this day until the leavetaking of Pascha the services which have a full beginning (from – *Glory to You, our God: - O Heavenly King)* like, for example, the 3rd and 9th hours, begin thus: *Amen. Christ is Risen* (thrice) and then *Holy God,* and the rest, as usual. Other services, which begin with – *O come let us*

Come, let us worship: and the three regular psalms. Tropar in tone 8: *You descended from on high*. Kondak: *You did descend into the tomb*.

At Great Vespers: Priest — *Glory to the Holy Consubstantial*. Then *Christ is Risen* is sung (thrice) and Psalm 103 — *Bless the Lord, O my soul*. Litany of peace. *Blessed is the man*. At *Lord, I have cried*: 10 stykhyry from the pentecostarion; *Glory: Both now*: *Though the doors were locked*. Entrance. Prokeimen — *The Lord is King*. At the litia and the aposticha: stykhyry of the pentecostarion. After the Song of Simeon: at the blessing of loaves, the tropar of the pentecostarion *Though the tomb was sealed* — thrice.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: six psalms. At *God is the Lord*: tropar of the pentecostarion *Though the tomb was sealed* (thrice). After the Kathismas the sessional hymns of the pentecostarion. Polyeleos and megalynarion. Small Litany and sessional hymn of the pentecostarion. *From my youth*. Prokeimen — *Glorify, O Jerusalem, the Lord*. 1st Resurrectional Gospel, Mt. per. 116. *Having beheld the Resurrection of Christ* thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles. Both now: Through the prayers of the Theotokos*: and the stykhyra *Jesus has risen from the tomb*. Canon of the pentecostarion in tone 1. Irmosy – *Let us all sing a song of victory.* Katavasia – *It is the day of Resurrection.* After the 3rd ode: hypakoe of the pentecostarion. After the 6th song: kondak and ikos of the pentecostarion. At the 9th song we do not sing *More honourable*[11], but the 9th ode of the canon — "*O thou shining lamp*". Exapostilarion of the pentecostarion. At the praises: 4 stychyry of the Pentecostarion in tone 1: *Glory*: of the Pentecostarion *Eight days after*. *Both now: You art most blessed*. The Great Doxology. The tropar of the Pentecostarion *Though the tomb was sealed*. Litanies and dismissal. *Glory: both now:* 1st matinal doxasticon. 1st hour.

At the hours: Tropar and kondak of the pentecostarion.

At the Liturgy: *Blessed is the Kingdom; Christ is Risen*" (thrice)[12]. Litany of peace. Typical psalms (regular antiphons). After the entrance, the tropar *Though the tomb was sealed: Glory: both now: With his inquisitive right hand*. Trisagion. Prokeimen in tone 3: *Great is our God*. The Epistle from the Acts of the Apostles, per. 14. Gospel from St. John, per. 65. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Praise the Lord Jerusalem*. When the priest intones

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worship; as, for example: vespers after the 9th hour, the vigil, the 1st hour after matins, are begun thus – in place of *O come let us worship* we sing *Christ is Risen* (thrice).

[11] On weekdays until Pentecost, except for the feasts of Mid-pentecost and the Ascension, at the 9th ode of the canon we sing – *More honourable.*

[12] The Liturgy begins like this every day until the leavetaking of Pascha.

With fear of God we sing *Blessed is He Who comes in the name of the Lord*. When the priest exclaims *Save Your people, O God* we respond *Christ is Risen from the dead*. . .(once)[13] — thus, till the leavetaking of Pascha. When the priest exclaims *Both now and ever* we respond *Let our mouths be filled*. Before the dismissal the priest intones *Glory to Thee, O Christ, our God* and we respond *Christ is Risen* (thrice). And the priest intones the Sunday dismissal.

Note: Some sing — *Christ is Risen* at the dismissal of the vigil, vespers and matins. At these dismissals we should sing, as usual, *Glory: Both now. Lord, have mercy* (thrice). *Bless*. The triple *Christ is Risen* is only sung before the dismissal of the Liturgy every day until the leavetaking of Pascha. The Sunday dismissal *May Christ our true God Who is risen from the dead* is intoned every day at all services until the leavetaking of Pascha. (The Paschal dismissal — *May Christ Who is risen from the dead, trampling down death by death…* is only used during Bright week).

Monday

27 (14 IV) *2nd week after Pascha.* St. Martin the Confessor, Pope of Rome (655). *Martyrs Anthony, John and Eustathius of Vilnius (Lithuania) (1347).* Martyr Ardalion the Actor, (IV). Martyr Azat the Eunuch and 1,000 Martyrs in Persia (341).

Ord.: Acts 3:19-26; Jn. 2:1-11.

Tuesday

28 (15 IV) **Ancestral Tuesday – "Provody". General commemoration of the reposed.** Apostles Aristarchus, Pudens and Trophimus of the Seventy (c. 67). *St. Mstyslav-Theodore, Prince of Kyiv (1132).* Martyrs Basilissa and Anastasia of Rome, disciples of Apostles Peter and Paul (ca.68). Martyr Sukia and his companions: Andrew, Anastasius, Thalaleus, Theodoretus, Ivchirion, Jordan, Quadratus, Lucian, Mimnenus, Nerangius, Polyeuctus, James, Phocas, Dometianus, Victor, and Zosima, of Georgia, in Armenia (123). St. Sabbas the Goth in Romania (372).

Ord.: Acts 4:1-10; Jn. 3:16-21

Wednesday

29 (16 IV) Virgin-martyrs Agape, Irene and Chionia (304). Martyrs Leonidas, Chariessa, Nice, Galina, Callista, Nunechia, Basilissa, Theodora, and Irene of Corinth (250).
Fast day, wine and oil allowed

Ord.: Acts 4:13-22; Jn. 5:17-24.

[13] The tropar – *We have seen the true light* is not sung from Pascha till Pentecost.

Thursday

30 (17 IV) Hieromartyr Simeon, Bp. in Persia, and those with him: Martyrs Abdechalas and Ananias priests, Usthazanesthe eunuch, Fusicus, Ascitrea, and Azat the Eunuch (341). *St. Ven. Paisius, Fool-for-Christ, of the Kyivan Caves (1898).* St. Acacius, bp. of Melitene (435). Martyr Adrian of Corinthus in Persia (251). St. Agapitus, pope of Rome (536).

Liturgy: Acts 4:23-31; Jn. 5:24-30

May 2020

Friday
1 (18 IV) Ven. John, disciple of Ven. Gregory of Decapolis (820-850). Martyrs Victor, Zoticus, Zeno, Acindynus and Severian of Nicodemia (ca. 303). St. Cosmas, bp. of Chalcedon, and his fellow ascetic St. Auxentius (815-820). Martyr John the New of Ioanina (1526).
Fast day, wine and oil allowed

Ord.: Acts 5:1-11; Jn. 5:30-6:2.

Saturday
2 (19 IV) Ven. John of the Ancient Caves (VIII). Martyrs Christopher, Theonas, and Antoninus in Nicomedia (303). Hieromartyr Paphnutius of Jerusalem. St. George the Confessor, bp. of Antioch (813-820). St. Tryphon, Patriarch of Constantinople (933).

Ord.: Acts 5:21-33; Jn. 6:14-27.

Sunday
3 (20 IV) **3rd Sunday after Pascha, of the Holy Myrrhbearing Women.** Tone 2. Holy Myrrhbearing Women: Mary Magdalene, Mary the wife of Cleopas, Joanna, Salome the mother of the sons of Zebedee, Susana and Mary and Martha the sisters of Lazarus; Righteous Joseph of Arimathea and Nicodemus (movable feast falling on the third Sunday after Pascha). Ven. Theodore Trichinas ("the Hair-shirt Wearer") of Constantinople (400). Blessed Anastasius I (599), patriarch of Antioch. Hieromartyr Anastasius II, patriarch of Antioch (609). Sts. Athanasius (1380) and Joasaph (1423) of Meteora, abbots. Child-martyr Gabriel of Bialystok (1690). St. Tamara, Queen of Georgia (movable feast falling on the Sunday of the Holy Myrrhbearers).

Matins: G3, Mk. 16:9-20.
Liturgy: Acts 6:1-7; Mk. 15:43-16:8.

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 7 stykhyry in tone 2 from the oktoikh and 3 from the pentecostarion; *Glory: The Myrrhbearing women. Both now: The shadow of the law*. Entrance. Prokeimen — *The Lord is King*. At the Aposticha: *Thy resurrection, O Christ Saviour*; and the Paschal verses with their refrains. *Glory: Thou, Who clothest Thyself with light. Both now: It is the day of Resurrection* and *Christ is Risen* (once). After the Song of Simeon: *Rejoice, O Virgin Theotokos* — thrice.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: and the six psalms. At *God is the Lord*: *When You did*

descend: *Glory: Noble Joseph; Both now: The myrrhbearing women*. After the Kathismas the sessional hymns of the pentecostarion. *The Resurrectional Evlogitaria*. Hypakoe, Sessional hymns and prokeimen of tone 2. 3rd Resurrectional Gospel, from St. Mark, per. 71. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the theotokia and irmosy on 6 and the myrrhbearers on 8; irmosy and katavasias – *It is the day of Resurrection*. After the 3rd ode: *You did descend* and the sessional hymn of the Pentecostarion. After the 6th song: the kondak *You commanded the Myrrhbearers*. At the 9th song we do not sing *More honourable*, but the 9th ode of the Canon — *Shine forth, shine forth*. Exapostilarion: *You fell asleep in the flesh: Glory: Praise the women: Both now*: the same. At the praises: 8 stykhyry of tone 2; *Glory:* 2nd matinal doxasticon, *Both now: You art most blessed*. Great Doxology. Tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Tropar: *When You descended*; *Glory: Noble Joseph.* Kondak: *You commanded the myrrhbearers.*

At the Liturgy: The beginning as on Thomas Sunday. After the entrance, *When You descended:* and – *Noble Joseph*; *Glory: You commanded the Myrrhbearers; Both now: You did descend*. Prokeimen in tone 6: *O Lord, save Your people*. Epistle from Acts, per. 16. Gospel from St. Mark, per. 69. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday

4 (21 IV) *3rd week after Pascha*. Hieromartyr Januarius, Bp. of Benevento and his companions: Festus, Proclus, and Sosius, deacons; Desiderius, reader; and Eutychius and Acutius, laymen, at Pozzuoli (305). Martyr Theodore of Perge, his mother Philippa, and Martyrs Dioscorus, Socrates, and Dionysius (II). Martyrs Isaacius, Apollo, and Codratus of Nicomedia (303). St. Maximus, patriarch of Constantinople (434).

Ord.: Acts 6:8-7:5, 47-60; Jn. 4:46-54.

Tuesday

5 (22 IV) St. Theodore the Sykeote, Bp. of Anastasiopolis (613). Apostles Nathaniel, Luke, and Clement (I). Translation of the relics (1834) of St. Vsevolod (in holy baptism Gabriel), prince and wonderworker of Pskov (1138).

Ord.: Acts 8:5-17; Jn. 6:27-33;
For Wednesday: Acts 8:18-25; Jn. 6:35-39.

Wednesday

6 (23 IV) **Holy Greatmartyr, Victory-bearer and Wonder-worker George** (303). Holy Empress Alexandra (303). Martyrs Anatolius and Protoleon, soldiers converted by witnessing the martyrdom of St. George. Martyr Lazar of Bulgaria (1802).
Fast day, Fish, wine and oil allowed.

At Vespers: 1) Is. 43:9-14; 2) Prov. 3:1-9; 3) Prov. 4:7-15.
At Matins: Lk. 12:2-12.
At the Liturgy, Great-martyr: Acts 12:1-11; Jn. 15:17-16:2

At Great Vespers: The priest: *Glory to the Holy, Consubstantial.* Then *Christ is Risen* is sung thrice, followed by psalm 103. Great litany. *Blessed is the man.* At *Lord, I have cried*: 3 from the pentecostarion and 5 for the saint; *Glory:* of the saint. *Both now:* of the pentecostarion. Entrance. Prokeimen — *Your mercy will pursue me*. Paremia of the saint. At the litia the stykhyry of the temple and of the saint; *Glory:* of the saint; *both now:* of the pentecostarion. At the Aposticha: the stykhyry of the saint with their verses; *Glory:* of the saint; *Both now:* of the pentecostarion. At the blessing of loaves, the tropar of the saint (twice) and *Rejoice, O Virgin Theotokos* — once.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: and the six psalms. At *God is the Lord*: tropar of the pentecostarion – *Noble Joseph; When You did descend*: *Glory:* tropar of the saint*; Both now: The myrrhbearing women*. After the first kathisma the sessional hymn of the pentecostarion; after the second kathisma the sessional hymns of the saint. The Polyelei and Magnification. Small litany with the sessional hymn of the saint. *From my youth.* Prokeimen – *The righteous man shall flourish like a palm tree*. Gospel from St. Luke, per. 63. *Having beheld the Resurrection of Christ* (once). Psalm 50. *Glory: Through the prayers of the Holy Martyr George: Both now: Through the prayers of the Theotokos: Have mercy on me, O God:* and the stykhyra – *Today the entire universe.* Canon from the pentecostarion on 6 and both canons of the saint on 8; Irmosy – *Let us all sing, O people, a song of* victory; Katavasia – *It is the day of resurrection.* After the 3rd ode: the kondak of the pentecostarion. After the 6th song: the kondak of the saint. At the 9th song we sing *More honourable*. Exapostilarion of the saint: *Glory: Both now*: of the pentecostarion. At the praises: 4 stykhyry of the saint; *Glory:* of the saint, *Both now:* of the pentecostarion. Great Doxology. Tropars *Noble Joseph; Glory:* tropar of the saint: *Both now: The myrrhbearing women;* Litanies and Sunday dismissal. 1st hour.

At the hours: Tropar of the pentecostarion; *Glory:* of the saint. Kondak of the pentecostarion and of the saint alternately.

At the Liturgy: The beginning as on Thomas Sunday. After the entrance, *Come, let us worship. . . O Son of God, risen from the dead* (this is sung every day until the leavetaking of Pascha). Tropars of the pentecostarion – *Noble Joseph; When You descended: The myrrhbearing women;* tropar of the saint; *Glory:* kondak of the saint; *Both now:* of the pentecostarion *Unto the myrrhbearing women*. Prokeimen in tone 6: *O Lord, save Your people*, and of the saint: The righteous man shall rejoice in the Lord. Epistle from Acts, per. 19 and 29. Gospel from St. John, per. 21 and 52. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *The righteous man*. The conclusion of the Liturgy is the same as for Thomas Sunday.

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Thursday

7 (24 IV) Martyr Sabbas Stratelates ("the General") and 70 soldiers with him (272). *Ven. Sabbas and Alexius in the Near Kyivan Caves (XIII).* Martyrs Pasicrates, Valentine and Julius in Bulgaria (228). Martyrs Eusebius, Neon, Leontius, Longinus, and others at Nicomedia (ca. 303). St. Thomas the Fool-for-Christ of Syria (ca. 550). St. Elizabeth the Wonderworker of Constantinople (540).

Ord.: Acts 8:26-39; Jn. 6:40-44

Friday

8 (25 IV) **Holy Apostle and Evangelist Mark (63).** St. Macedonius, Patriarch of Constantinople (516).
Fast day, wine and oil allowed.

Vespers: 1) James. 1:1-12; 2) James. 1:13-27; 3) James. 2:1-13.
Matins: Lk. 10:1-15.
At Liturgy: Ord: 8:40-9:19; Jn. 6:48-54; Apostle 1 Pet. 5:6-14; Mk. 6:7-13

Saturday

9 (26 IV) Hieromartyr Basil, Bishop of Amasea (c. 322). Righteous Virgin Glaphyra of Nicomedia (ca. 322). St. Ioannicius of Serbia (1430).

Ord.: Acts 9:20-31; Jn. 15:17-16:2.

Sunday

10 (27 IV) **4th Sunday after Pascha, of the Paralytic.** Tone 3. Hieromartyr Simeon, the kinsman of the Lord (107). *Ven. Stephen, Abbot of the Kyivan Caves Monastery, Bp. of Volodymyr in Volynia (1094).* St. Eulogios the hospitable of Constantinople (IV). St. John the Confessor of Constantinople (832). Ven. Tabitha (I) (movable feast falling on the 4th Sunday after Pascha).

Matins: G4, Lk. 24:1-12.

Liturgy: Acts 9:32-42; Jn. 5:1-15.

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 7 stykhyry in tone 3 from the oktoikh and 3 from the pentecostarion; *Glory*: of the paralytic, *Both now*: *How can we not marvel*. Entrance. Prokeimen — *The Lord is King*. At the Aposticha: the 1st stykhyra in tone 3 – *O Christ, Who by Thy passion* and the Paschal verses with their refrains. *Glory*: *In Solomon's porch*. *Both now*: *It is the day of Resurrection* and *Christ is Risen* (once). After the Song of Simeon: *Rejoice, O Virgin Theotokos* — thrice.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: the six psalms. At *God is the Lord*: tropar of the resurrectional tone (twice) *Glory: Both now: We sing your praises*. After the kathismas the sessional hymns of the pentecostarion. The Resurrectional Evlogitaria. Sessional hymns, Gradual hymns and Prokeimen of the tone. 4th resurrectional Gospel, from St. Luke, per. 112. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the theotokia and irmosy on 8 and the paralytic on 6; irmosy and katavasia *It is the day of Resurrection.* After the 3rd ode: *You did descend.* After the 6th song: Kondak of the paralytic — *As of old*. At the 9th song we do not sing *More honourable*, but the 9th ode of the canon — *Shine forth, shine forth*. Exapostilarion of Pascha — *You fell asleep in the flesh*: *Glory: Both now: The Sovereign man-befriending*. At the praises: 8 stykhyry of the tone, *Glory*: *O Lord, not the pool*: *Both now: You are most blessed*. The Great Doxology. The tropar "*Today salvation*". Litanies and dismissal. *Glory: both now;* the 3rd matinal doxasticon. 1st hour.

At the hours: Tropar of the tone. Kondak of the paralytic — *As of old.*

At the Liturgy: The beginning as on Thomas Sunday. After the entrance, *Let the heavens rejoice: Glory: As of old: Both now: You did descend.* Prokeimen in tone 1: *Let Your mercy, O Lord*. Epistle is from Acts, per. 23. Gospel is from St. John, per. 14. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday

11 (28 IV) *4th week after Pascha.* Apostles Jason and Sosipater of the Seventy, and their companions: Martyrs Saturninus, Jakischolus, Faustianus, Januarius, Marsalius, Euphrasius, Mammius, the Virgin Cercyra, and Christodoulos the Ethiopian, at Corfu (I). Martyrs Dada, Maximus and Quinctilian (286). *St. Cyril, Bp. of Turov (1183).* Martyrs Zeno, Eusebius, Neon, and Vitalis, who were converted by Apostles Jason and Sosipater (I).

Ord.: Acts 10:1-16; Jn. 6:56-69.

Tuesday

12 (29 IV) Nine Martyrs at Cyzicus: Theognes, Rufus, Antipater, Theostichus, Artemas, Magnus, Theodotus, Thaumasius, and Philemon (286-299). St. Memnon the Wonderworker (II). Martyrs Diodorus and Rhodopianus (284-305). St. Basil, Bp. of Ostrog in Montenegro (1671).

Ord.: Acts 10:21-33; Jn. 7:1-13.

Wednesday

13 (30 IV) **Mid-Pentecost. Holy Apostle James**, the brother of St. John the Theologian (44). *Uncovering of the relics (1558) of St. Nicetas, bp. of Novhorod (1108).* St. Donatus, bp. of Euroea (387). Uncovering of the relics of Hieromartyr Basil, bp. of Amasea (322). St. Clement the Hymnographer, of the Studion (IX). Martyr Maximus of Ephesus.
Fast day, fish, wine and oil allowed

Vespers: of the feast: 1) Micah 4:2-3,5,5:2-5,8; 2) Is. 55:1-3, 6-13; 3) Prov. 9:1-11; and of the apostle: 1) James 1:1-12; 2) James 1:13-27; 3) James 2:1-13.
Matins: Jn. 21:15-25.
Liturgy: Ord.: Acts 14:6-18; Jn. 7:14-30; Apostle: Acts 21:1-11; Lk. 5:1-11.

At Great Vespers: The beginning as for Thomas Sunday. *Blessed is the man*. At *Lord, I have cried*" 4 stykhyry of the feast from the pentecostarion and 4 of the apostle, *Glory* of the apostle, *Both now* of the feast. Entrance. Prokeimen – *Your mercy will pursue me.* Paremii of the feast and of the apostle. At the aposticha: stykhyry of the feast with their refrains; *Glory:* of the apostle, *both now:* of the feast. After the song of Symeon: the tropar of the apostle, in tone 3:

O Holy Apostle James,
intercede with the merciful God
that He grant unto our souls forgiveness of offences.

Glory: both now: tropar of the Mid-feast of Pentecost. Sunday dismissal.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: the six psalms. At *God is the Lord*: tropar of the mid-feast (twice) *Glory:*of the apostle, *Both now:* of the mid-feast. After the kathismas the sessional hymns of the mid-feast. Polyelei and magnification of the Apostle. Both Sessional hymns of the apostle: *Glory:* sessional hymn after the polyelei of the apostle; *both now:* its theotokion.

From my youth. Prokeimen of the apostle – *Their proclarmation has gone out*. Gospel, from St. John, per. 67. *Having beheld the Resurrection of Christ* (once). Psalm 50. *Glory: Through the prayers of the Holy Apostle James; Both now: Through the prayers of the Theotokos: Have mercy on me, O God:* stykhyry of the apostle. Canon of the mid-feast with irmosy on 6, of the apostle on 4 and the second canon of the mid-feast on 4. Irmosy in tone 4 – *When Israel of old* and the katavasia in tone 8 – *Thou didst make the sea a wall.* After the 3rd ode **the kondak of the apostle in tone 2:**

> The voice of thy God thou heardest when it called to thee, /O glorious James; / Hence casting off thy father's love, / thou together with John thy brother didst run straightway to Christ the Lord /and with him wast granted to see the Lord's most divine Transfiguration.

And the ikos; sessional hymn of the apostle; *Glory: Both now:* sessional hymn of the mid-feast. After the 6th song: Kondak and ikos of the mid-feast. At the 9th song we do not sing *More honourable*, but the irmos of the 9th ode of the canon — *Virginity is foreign to motherhood*. Exapostilarion of the mid-feast: *Glory:*of the apostle; *Both now:*of the mid-feast. At the praises: 3 stykhyry of the mid-feast and 3 of the apostle, *Glory*: of the apostle: *Both now:* of the mid-feast. The Great Doxology. The tropar of the apostle, *Glory: both now:* of the mid-feast. Litanies and dismissal. 1st hour.

At the hours: Tropar of the mid-feast: *Glory:* of the apostle; kondak of the mid-feast and the apostle alternately.

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At the Liturgy: The beginning as on Thomas Sunday. After the entrance the tropar of the mid-feast and the apostle; *Glory:* kondak of the apostle, *both now:* kondak of the mid-feast. Prokeimen – *Great is our Lord, and great is His power* and *Their proclamation has gone out*. Epistle is from Acts, per. 34 and 29. Gospel is from St. John, per. 26 and St. Luke per. 17. Instead of *It is truly worthy* we sing the irmos of the 9th ode of the canon — *Virginity is foreign to motherhood*. Communion hymn: *The Lord said: he who eats my flesh;* and – *Their proclamation has gone out.* The conclusion of the Liturgy is the same as for Thomas Sunday. After the Liturgy – the small blessing of waters.

Thursday
14 (1 V) Prophet Jeremiah (VI BC). *Hieromartyr Macarius, Metropolitan of Kyiv (1497).* New Monk-martyrs Euthymius, Ignatius (1814) and Acacius (1816) of Mt. Athos, at Constantinople. Monk-martyr Batas of Nisibis (395). St. Tamara, queen of Georia (1213).

Ord.: Acts 10:34-43; Jn. 8:12-20;

Friday

15 (2 V) St. Athanasius the Great, Abp. of Alexandria (373). *Translation of Relics of the Holy Princes Passion-bearers Borys and Hlib, in baptism Roman and David (1072-1115). St. Athanasius, Patriarch of Constantinople, Wonder-worker of Lubny (1654).* Martyrs Hesperus, Zoe, and their sons Cyriacus and Theodulus, at Attalia (II). Blessed Prince Boris-Michael of Bulgaria (907).
Fast day, wine and oil allowed.

Ord.: Acts 10:44-11:10; Jn. 8:21-30;
Martyrs: Rm. 8:28-39; Jn. 15:17-16:2.

Saturday

16 (3 V) Martyrs Timothy the Reader and his wife Maura of Egypt (286). *St. Theodosius of the Kyivan Caves Monastery (1074).* St. Peter the Wonderworker, bp. of Argos (X).

Vespers: 1) Wis. 5:15-6:3; 2) Wis. 3:1-9; 3) Wis. 4:7-15. At matins: Lk. 6:17 – 23. At Liturgy: Ord: Acts 12:1-11; Jn. 8:31-42; Ven. Heb. 13:7-16; Mt. 11:27-30

The general service for a venerable father. The service is served as that to St. George, with the difference that that it is united to the service not of the previous Sunday, but the mid-feast of Pentecost.

Sunday

17 (4 V) **5th Sunday after Pascha, Sunday of the Samaritan Woman.** Tone 4. Virgin-Martyr Pelagia of Tarsus (c. 290). Hieromartyr Erasmus, bp. of Formia (303). Hieromartyr Albian, Bishop of Anaea and his disciples (304). St. Silvanus of Gaza and with him 40 martyrs (311).
{St. Monica, mother of the blessed Augustine (387). }

Matins: G7, Jn. 20:1-10.
Liturgy: Acts 11:19-26, 29,30; Jn. 4:5-42.

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 4 stykhyry of the octoikh, 3 of the mid-feast and 3 for the Samaritan Woman; *Glory*: of the Samaritan Woman, *Both now*: the dohmatyk, *David the Prophet*. Entrance. Prokeimen — *The Lord is King*. At the Aposticha: the 1st stykhyra in tone 4 – *O Lord, Who ascended the Cross* and the Paschal verses with their refrains. *Glory*: of the Samaritan Woman. *Both now*: *It is the day of Resurrection* and *Christ is Risen* (once). After the Song of Simeon: *Rejoice, O Virgin Theotokos* — twice and of the mid-feast – once.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: the six psalms. At *God is the Lord*: tropar of the resurrectional tone (twice) *Glory: Both now:*of the mid-feast. After the kathismas the sessional hymns of the Sunday. The Resurrectional Evlogitaria. Ipakoe, Gradual hymns and Prokeimen of the tone. 7th resurrectional Gospel, from St. John, per. 63. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the theotokia and irmosy on 6, of the mid-feast (the second) on 4 and the Samaritan Woman on 4; irmosy and katavasia *It is the day of Resurrection.* After the 3rd ode: Kondak of the mid-feast and sessional hymn of the Samaritan Woman. After the 6th song: Kondak of the Samaritan Woman — *Approching with faith*. At the 9th song we do not sing *More honourable*, but the 9th ode of the canon — *Shine forth, shine forth*. Exapostilarion of Pascha — *You fell asleep in the flesh*: *Glory:* of the Pentecostarion, *Both now:* of the Pentecostarion. At the praises: 6 stykhyry of the tone, and 2 samohlasni from the Pentecostarion, *Glory*: of the Pentecostarion: *Both now: You are most blessed*. The Great Doxology. The tropar: *Having risen from the tomb*. Litanies and dismissal. *Glory: both now;* the 7th matinal doxasticon. 1st hour.

At the hours: Tropar of the tone, *Glory* of the mid-feast. Kondak of the Samaritan Woman and the mid-feast alternately.

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At the Liturgy: The beginning as on Thomas Sunday. After the entrance, the tropar of the tone, and the mid-feast, *Glory:* Kondak of the Samaritan Woman; *Both now:* of the mid-feast. Prokeimen in tone 3: *Sing to our God, Sing*. Epistle is from Acts, per. 28. Gospel is from St. John, per. 12. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *Praise the Lord*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday

18 (5 V) *5th week after Pascha.* Great Martyr Irene (I-II). Martyrs Neophytus, Gaius, and Gaianus. New Monk-martyr Ephraim of Nea Makri (1426). St. Hilary, Bp. of Arles (449).

Ord.: Acts 12:12-17; Jn. 8:42-51.

Tuesday

19 (6 V) Righteous Job the Long-suffering (c. 2000-1500 B.C.). Martyrs Barbarus the Soldier, Bacchus, Callimachus, and Dionysius in Morea (362). Martyr Barbarus the former robber in Epirus (IX).

Ord.: Acts 12:25-13:12; Jn. 8:51-59.

Wednesday

20 (7 V) **Leavetaking of the Mid-feast of Pentecost.** Commemoration of the Apparition of the Sign of the Cross over Jerusalem (351). St. Lydia of Phillipi (I). Martyr Acacius the Centurion (303). Repose of St. Nilus, abbot of Sora (1508). St. John of Zedazeni in Georgia, and 12 disciples.
Fast day, wine and oil allowed.

Ord.: Acts 13:13-24; Jn. 6:5-14.
To the Cross: I Cor. 1:18-24; Jn. 19: 6-11, 13-20, 25-28, 30-35.

The service is from the Mid-feast of Pentecost with the exception that there is no entrance or old testament readings at Vespers. At the Liturgy: the prokiemen and communion hymn of the feast. Scripture readings of the day. In place of *It is truly worthy — Virginity is foreign to motherhood*.

Thursday

21 (8 V) **Holy Apostle and Evangelist John the Theologian** (96-117). St. Arsenius the Great of Scetis (448). *Ven. Arsenius the Lover of Labour (XIV) and Pimen the Faster (XII), of the Kyivan Caves.* St. Emilia, mother of Ss. Macrina, Basil the Great and Gregory of Nyssa (375).

Vespers: 1) I Jn. 3: 21 – 4:6; 2) I Jn. 4: 11 – 16; 3) I Jn. 4: 20 – 5:5. At Matins: Jn. 21: 15 – 25.
Liturgy: Ord.: Acts 14:20-27; Jn. 9:39-10:9; Apostle: I Jn. 1: 1 – 7; Jn. 19: 25 – 27, 21: 24 – 25.

Friday

22 (9 V) **Translation of the Relics of St. Nicolas the Wonderworker from Myra in Lycea to Bari (1087).** Prophet Isaiah (c. 765 B.C.). Martyr Christopher of Lycia (249) and with him Martys Callinica and Aquilina. St. Shio of Mgvime, monk, of Georgia (VI).
Fast day, wine and oil allowed.

Vespers: 1) Prov. 10:7, 6, 3:13-16, 8:6, 32, 34, 4,12, 14, 17, 5-9, 1:23; 2) Prov. 10:31-11:12; 3) Wis. 4:7-15.
Matins: Jn. 10:9-16.
Liturgy: Ord.: Acts 15:5-34; Jn. 10:17-28; Hierarch: Heb. 13:17-21; Lk. 6:17-23.

Saturday

23 (10 V) **Apostle Simon the Zealot** (I). *St. Simon, Bp. of Vladimir and Suzdal, in the Near Kyivan Caves (1226).* Martyrs Philadelphus, Cyprian, Alphaeus, Onesimus, Erasmus, and 14 others, in Sicily (251). Martyr Hesychius of Antioch (IV). St. Isidora the fool-for-Christ of Tabenna in Egypt (IV). Blessed Taisa (Thais) (V).

Vespers: 1) 1 Jn. 3:21-4:6; 2) 1 Jn. 4:11-16; 3) 1 Jn. 4:20-5:5.
Matins: Jn. 21:15-25.
Liturgy: Ord.: Acts 15:35-41; Jn. 10:27-38. Apostle: 1 Cor. 4:9-16; Mt. 13:54-58.

Sunday
24 (11 V) **6th Sunday after Pascha, of the Blind Man.** Tone 5. **Equal-to-the-Apostles Cyril (869) and Methodius (885), First Teachers of the Slavs.** Hieromartyr Mocius, priest of Amphipolis in Macedonia (295). *Ven. Sophronius, recluse, of the Kyivan Caves (XIII).* Equal-to-the-Apostles Rostislav, prince of Greater Moravia (870).

Vespers: 1) Prov. 10:7, 6, 3:13-16, 8:6, 32, 34, 4, 12, 14, 17, 5-9, 1:23; 2) Wis. 10:31-11:12; 3) Wis. 4:7-15.
Matins: G8, Jn. 20:11-18.
Liturgy: Ord: Acts 16:16-34; Jn. 9:1-38; Equal-to-the-apostles: Heb. 7:26-8:2; Mt. 5:14-19.

At Great Vespers: The beginning as on Thomas Sunday. At *Lord, I have cried*: 3 stykhyry of the octoikh, 3 of the Blind Man (Pentecostarion) and 4 of the saints; *Glory*: of the Blind Man, *Both now*: the dohmatyk, *In the Red Sea*. Entrance. Prokeimen — *The Lord is King*. Paremii of the hierarchs. At the Litia: stykhyry of the temple and the hierarchs: *Glory:* of the hierarchs; *both now:* of the Pentecostarion. At the Aposticha: the 1st stykhyra in tone 5 – *Thou, O Christ Saviour* and the Paschal verses with their refrains. *Glory*: of the hierarchs, *Both now*: of the Pentecostarion. After the Song of Simeon: *Rejoice, O Virgin Theotokos* — twice and of the hierarchs – once.

At Matins: Chanters — *Christ is risen* (thrice) and the reader — *Glory to God in the highest*: the six psalms. At *God is the Lord*: tropar of the resurrectional tone (twice) *Glory:* of the hierarchs, *Both now: Rejoice, gateway of the Lord*. Polyelei, Magnification of the hierarchs, and the Resurrectional Evlogitaria. Ipakoe of the octoich and the sessional hymns of the hierarchs. Gradual hymns and Prokeimen of the tone. 8th resurrectional Gospel, from St. John, per. 64. *Having beheld the Resurrection of Christ*: thrice. Psalm 50. *Glory: Through the prayers of the Holy Apostles* and the rest, as usual. Canon of Pascha with the theotokia and irmosy on 6, of the hierarchs on 4 and of the Pentecostarion on 4; irmosy – *It is the day of Resurrection,* katavasias of the ascension – *To God the Saviour.* After the 3rd ode: Kondak of the hierarchs in tone 3: ikos; sessional hymn of the hierarchs: *Glory: Both now:* sessional hymn of the Pentecostarion. After the 6th song: Kondak of the Pentecostarion — *With blinded spiritual eyes*. At the 9th song we do not sing *More honourable*, but the 9th ode of the canon — *Shine forth, shine forth*.

Exapostilarion of Pascha — *You fell asleep in the flesh*: *Glory:* of the hierarchs, *Both now:* of the Pentecostarion. At the praises: 4 stykhyry of the tone and 4 of the hierarchs, *Glory*: of the Pentecostarion: *Both now: You are most blessed*. The Great Doxology. The tropar: *Today salvation*. Litanies and dismissal. *Glory: both now;* the 8th matinal doxasticon. 1st hour.

At the hours: Tropar of the tone, *Glory* of the hierarchs. Kondak of the Blind Man and of the hierarchs alternately.

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At the Liturgy: The beginning as on Thomas Sunday. After the entrance, the tropar of the tone, and the hierarchs, *Glory:* Kondak of the hierarchs; *Both now:* of the Blind Man. Prokeimen in tone 8: *Pray and give glory,* and *Precious in the sight of the Lord*. Epistle is from Acts, per. 38 and to the Hebrews per. 118. Gospel is from St. John, per. 34 and St. Matthew per. 11. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. Communion hymn: *Receive the Body of Christ*; and *The righteous man shall be in everlasting remembrance.*. The conclusion of the Liturgy is the same as for Thomas Sunday.

Monday

25 (12 V) *6th week after Pascha.* St. Epiphanius, Bp. of Cyprus (403). St. Germanus, Patriarch of Constantinople (740). St. Sabinus, archbp. of Cyprus (V). St. Polybius, bp. of Rinokyr (V). New Martyr John of Wallachia, at Constantinople (1662).

Ord.: Acts 17:1-15; Jn. 11:47-57.

Tuesday

26 (13 V) Virgin-Martyr Glyceria and with her, Martyr Laodicius, the jailer (c. 177). *Translation of the Relics of the Ven. Martyr Macarius, Archimandrite of Kaniv, Abbot of Pinsk, and wonderworker of Pereyaslav (1688).* Martyr Alexander of Rome (298). St. Pausicacius, bp. of Synnada (606). St. George the Confessor of Constantinople, with his wife Irene and children (ca. 842). St. Euthymius the New (1028).

Ord.: Acts 17:19-28; Jn. 12:19-36

Wednesday

27 (14 V) **Leavetaking of Pascha.** Martyr Isidore of Chios (251). *Ven. Nicetas, recluse of the Kyivan Caves Monastery, Bp. of Novhorod (1109).* Martyr Maximus, (250). St. Serapion the Sindonite, monk, of Egypt (V). St. Leontius, Patriarch of Jerusalem (1175). New-martyr John the Bulgarian (1802).
Fast day, fish, wine and oil allowed

Ord.: Acts 18:22-28; Jn. 12:36-47.

At Great Vespers: After – *Blessed is our God:* the priest with the Cross, Paschal trikirion and censer sings – *Christ is Risen* (thrice) and exclaims the verses – *Let God arise:* and the rest, as during bright week. Psalm 103. Great Litany. Usual Kathisma. At *Lord, I have cried*: 6 stykhyry of the Blind man (of the Pentecostarion), *Glory; both now: Who can say.* No entrance. *O gladsome light.* Prokeimen of the day – *Thy mercy, O Lord. Vouchsafe, O Lord.* Litany – *Let us complete our evening prayer.* At the aposticha the stykhyra from the octoikh – *Thou, O Christ Saviour;* and the stykhyry of Pascha with their refrains; *Glory:both now: It is the day of Resurrection;* and – *Christ is Risen* (once). After the Song of Simeon; the Sunday tropar in tone 5 – *Glory:both now: Rejoice, O gateway of the Lord.* Litany – *Have mercy on us.* The priest intones the Sunday dismissal without the Cross – *May Christ Who is risen from the dead;* and commemorates the saint of the day.

At Matins: After the opening blessing – *Glory to the One, Holy. . .:* the full beginning as during bright week. *Glory to God in the highest.* The six psalms. At *God is the Lord:* the Sunday tropar (twice) *Glory:both now: Rejoice, O gateway of the Lord.* After the 10th kathisma the sessional hymn of Sunday: after the 11th kathisma the sessional hymn of the Blind man. *Having beheld the Resurrection of Christ* (once). The 50th Psalm. The canon of Pascha without theotokia with the irmosy on 6, of the Blind man on 4 and the pre-feast of the ascension on 4; Irmosy – *It is the day of Resurrection;* The katavasia of the ascension – *To God the Saviour.* After the 3rd ode: kondak of the Blind man and the sessional hymn. After the 6th ode: the kondak of Pascha. The exapostilarion of Pascha (twice) *Glory:both now:* of the blind man. At the praises: 4 stykhyry of the blind man and the Paschal verses with their refrains – *Let God arise; Glory: both now: It is the day of Resurrection;* and – *Christ is Risen* (once). The Great Doxology. Tropar of Tone 5, *Glory:both now:* Rejoice, O gateway of the Lord. Litanies and the Sunday dismissal without the Cross. 1st hour.

At the hours: Sunday Tropar; kondak of the Blind man.

At the Liturgy: The beginning, as on Pascha: *Christ is Risen:* with verses. The usual (typical) antiphons. After the entrance the Sunday tropar (tone 5), *Glory:* kondak of the blind man, *both now: You did descend.* Prokiemen: *This is the day which the Lord has made.* Epistle – Acts per. 41. Gospel from St. John, per. 43. Instead of *It is truly worthy* we sing *The angel cried* and *Shine forth, shine forth*. The Communion hymn — *Receive the Body of Christ*. At *With fear of God; Save, O Lord, Thy people*; and instead of *Let our mouths be filled*; we sing — *Christ is risen* (once). Instead of *Blessed be the name of the Lord*; we sing — *Christ is*

risen (thrice). Instead of *Glory to Thee*: the priest intones *Christ is Risen from the dead, trampling down death by death*, and the singers continue *and on those in the tombs*. The priest intones the dismissal with the cross in his hand.

After the Liturgy the Plashchanytsia is removed from the Holy Table and returned to its usual place.

The 9th hour begins with the reading of the trisagion ("Holy God") – thus until the day of Pentecost, from which day "O Heavenly King" is again said at the beginning of services.

Thursday
28 (15 V) **ASCENSION OF THE LORD.** Pachomius the Great (348). *St. Isaiah, Bp. of Rostov, wonderworker (1090). Ven. Isaiah of the Kyivan Caves (1115).* St. Achilles, bp. of Larissa (330).

Vespers: 1) Is. 2:2-3; 2) Is. 62:10-12, 63:1-3, 7-9; 3) Zach. 14:4, 8-11.
Matins: Mk. 16:9-20.
Liturgy: Acts 1:1-12; Lk. 24:36-53.

At Great Vespers: After the initial blessing — *"O come, let us worship"*, Psalm 103. "*Blessed is the man*" is not sung. At "Lord, I have cried": 10 stychyry of the feast, "*Glory: Both now*." of the feast. Entrance. Prokeimen of the day — "*Judge me, O God*". Paremii of the feast; At the Litia and at the Aposticha: stykhyry of the feast. At the blessing of loaves — Tropar of the feast (thrice).

At Matins: At "*God is the Lord*": Tropar of the feast (thrice). After the Kathismas the sessional hymns of the feast. The Polyelei; Magnification of the feast. Sessional hymns of the feast. "*From my youth*". Prokeimen of the feast. Gospel, Mk. beg. 71. "*Having beheld the Resurrection of Christ*" once. Psalm 50. "*Glory: Through the prayers of the Holy Apostles, Both now: Through the prayers of the Theotokos, Have mercy on me, O God*". Stychyry of the feast "*Today the heavenly powers*". First canon of the feast with its irmos on 8 and the second canon of the feast with its irmos on 6. Irmosy – *To God the Saviour;* katavasia – *Covered with the Divine.* After the 3rd ode of the canon: sessional hymn of the feast "Glory: Both now". the same. After the 6th song: Kondak and Ikos of the feast. At the 9th song we do not sing "*More honourable*", but the refrain of the feast: *Magnify, O my soul, Christ the Giver-of-life, who ascended from the earth to heaven.* After this we sing the Irmos and tropars of the 1st canon. To the Irmos and tropars of the 2nd canon the refrain – *Angels having witnessed the ascension of the Master were afraid.* Exapostilarion of the feast thrice. At the praises: 4 stychyry of the feast, "*Glory: Both now*": of the feast. After the Great Doxology: the Tropar of the feast. The dismissal

of the feast — "*Christ, Who ascended to the heavens in glory and is seated at the right hand of God the Father. . .*". 1st hour.

At the hours: Tropar and Kondak of the feast.

At the Liturgy: The antiphons of the feast. Entrance verse — "*God is gone up. . .*" (intoned by the deacon/priest), and we sing the Tropar of the feast, *Glory: both now:* Kondak of the feast. Prokeimen of the feast in tone 7 — "*Be exalted, O God, above the heavens*". Epistle from the Acts, per. 1, Gospel from St. Luke, per. 114. Instead of "*It is truly worthy*" — the refrain "*Magnify, O my soul, Christ the Life-giver*"; and the 9th irmos — "*Thou Who art incomprehensible*". Communion verse of the feast — "*God is gone up*". Dismissal of the feast.

Note: Until the leavetaking of the Ascension at matins when we sing the Great Doxology the katavasia "*To God the Saviour";* other than the 7th Sunday and the leavetaking of the Ascension. At Liturgy during the week: "*O come, let us worship . . . save us, O Son of God, who has ascended in glory*". Prokeimen, Alleluia verses and Communion verse of the feast.

Friday

29 (16 V) Ven. Theodore the Sanctified (368). St. Alexander, Abp. Of Jerusalem (213-250). Martyrs Vitus, Modestus and Crescentia (c. 303). Blessed child Musa of Rome (V). Monk-martyrs of the community of St. Sava the Sanctified (614). St. George II, bishop of Mytilene (842).
{Ven. Brendan the Voyager, Abbot of Clonfert (c. 577)}
Fast day, wine and oil allowed.

Ord.: Acts 19:1-8; Jn. 14:1-11

Saturday

30 (17 V) Apostle Andronicus of the Seventy and his fellow laborer, Junia (I). Martyrs Solochon, Pamphamer, and Pamphalon, soldiers, at Chalcedon (298). St. Stephen, Patriarch of Constantinople (893).

Ord .: Acts 20:7-12; Jn. 14:10-21

Sunday

31 (18 V) **7th Sunday after Pascha, of the Holy Fathers of the 1st Ecumenical Council** (325). Tone 6. Commemoration of the Martyr Theodotus of Ancyra and the 7 Virgin-martyrs: Alexandra, Tecusa, Claudia, Phaine, Euphraisa, Matrona and Julia (303). Martyrs Peter of Lampsacus, Dionysius, and those who suffered under Decius: Andrew, Paul and Christina (249-251). Martyrs Heraclius, Paulinus and Benedimus of Athens (250). Martyrs Symeon, Isaac, and Bachtisius of Persia (339). Martyrs David and Tarechan of Georgia (693).

Vespers: 1) Gen. 14:14-20; 2) Deuteronomy 1:8-10, 15-17; 3) Deuteronomy 10:14-21.
Matins: G10, Jn. 21:1-14.
Liturgy: Acts 20:16-18, 28-36; Jn. 17:1-13.

At Great Vespers: Blessed is the man. At *Lord, I have cried*: 3 stykhyry from the octoikh, 3 from the Ascension and 4 stykhyry of the Holy Fathers; *Glory* of the Fathers; *Both now*, Dohmatyk of tone 6. Entrance. Prokeimen — *The Lord is King*. Old Testament Readings. The Aposticha of tone 6, *Glory*: of the Fathers, *Both now*: of the Ascension. After the Song of Simeon: the Tropar of the Holy Fathers (twice) and of the Ascension (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the Holy Fathers *Both now*: of the Ascension. After the Kathismas the sessional hymns of the Resurrection. The Resurrectional Evlogitaria. Hypakoe, gradual hymns and Prokeimen of the tone. 10th Resurrectional Gospel, from John per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Sunday canon with irmos on 4, of the Ascension on 4 and for the Fathers on 6; Irmosy – *When Israel;* katavasia of the Ascension. After the 3rd song of the ca-non: Kondak of the feast and Kathisma hymn of the Fathers, *Glory*: the second, *Both now*: of the Ascension. After the 6th song: Kondak and Ikos of the Fathers. At the 9th song: *More honourable*. 10th Sunday Exapostilarion *Glory*: of the Fathers, *Both now*: of the Ascension. At the praises: 4 stykhyry of the Resurrection, and 4 of the Fathers with their refrains: *Glory*: of the Fathers; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. *Glory: Both now:* 10th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the Fathers and of the Ascension alternately. Kondak: of the Ascension and the Fathers alternately.

At the Liturgy: At the entrance, the Tropars of the resurrectional tone, the Ascension and the Fathers, *Glory*: Kondak of the Fathers, *Both now*: Kondak of the Ascension. Prokeimen in tone 4, *Blessed are You, Lord God of our fathers*. Epistle from Acts, per. 44. Gospel from St. John, per. 56. In place of *It is truly worthy* the refrain *Magnify, O my soul, Christ the Giver-of-life* and the 9th irmos of the canon. Communion hymn – *Praise the Lord*, and *Rejoice in the Lord, you righteous*. In place of *We have seen the true light* we sing the tropar *You have ascended in glory.*

June 2020

Monday

1 (19 V) *7th week after Pascha.* Hieromartyr Patrick, Bp. of Prusa and his companions: Priests Acacius, Menander and Polyenus (362). Martyr Acoluthus of the Thebaid (284-305). St. John, bp. of the Goths in Crimea (ca.787).

Ord.: Acts 21:8-14; Jn. 14:27-15:7.

Tuesday

2 (20 V) Martyrs Thalelaus, Alexander and Asterius (c. 284). Martyr Asclas of Egypt (287).

Ord.: Acts 21:26-32; Jn. 16:2-13.

Wednesday

3 (21 V) **Equal-to-the-Apostles Emperor Constantine (337), and his mother, Helena** (327).
Fast day, wine and oil permitted.

Vespers: 1 Kings 8:22-23, 27-30; 2) Is. 61:10-11, 62:1-5; 3) Is. 60:1-16.
Matins: Jn. 10:9-16.
Liturgy: Ord.: Acts 23:1-11; Jn. 16:15-23; for the Saints: Acts 26:1-5, 12-20; Jn. 10:1-9.

Thursday

4 (22 V) Martyr Basiliscus, Bp. of Comana (308). Commemoration of the Second Ecumenical Council (381). Righteous Melchizedek, king of Salem. St. John-Vladimir, martyr and ruler of Serbia (1015).

On this day we sing the service for the third finding of the head of St. John the Baptist.

Vespers: 1) Is. 40:1-3, 9, 41:17-18, 45:8, 48:20-21, 54:1; 2) Mal. 3:1-3, 5-7, 12, 18, 4:4-6; 3) Prov. 4:7, 16-17, 19-20, 5:1-7.
Matins: Lk. 7:17-30.
Liturgy: Ord.: Acts 25:13-19; Jn. 16:23-33; Forerunner: 2 Cor. 4:6-15; Mt. 11:2-15.

Friday

5 (23 V) **Leavetaking of the Ascension.** St. Michael the Confessor, Bp. of Synnada (821). *Ven. Euphrosyne, Abbess of Polotsk (1173).* Martyr Michael 'the black-robed' of St. Sabbas Monastery (IX).
Fast day, wine and oil allowed.

Ord.: Acts 27:1-44; Jn. 17:18-26.

Saturday
6 (24 V) **Trinity Soul Saturday, commemoration of the reposed.** Ven. Simeon Stylite of the Wonderful Mountain (596). *Ven. Nicetas, Stylite of Pereyaslav (1186).* Martyrs Meletius Stratelates, Stephen, John and 1,218 soldiers with women and children including: Serapion the Egyptian, Callinicus the Magician, Theodore, Faustus, (ca. 218).
{St. Vincent of Lerins (c. 450)}

Ord.: Acts 28:1-31; Jn. 21:15-25;
For the reposed: 1 Thess. 4:13-17; Jn. 5:24-30

We sing the service for the reposed – in the evening and in the morning, as on Meat-fare Saturday, with the exception that the hymns from the octoikh are taken from tone 6.

At the Liturgy: Epistle from acts, per. 51 and from Thesslonians, per. 270. Gospel from St. John, per. 67 and 16. In place of *We have seen the true light* (which is not sung from Pascha till Pentecost) the custom is to sing the tropar *By the depth of your wisdom*. . . today.

Sunday
7 (25 V) **PENTECOST – Trinity Sunday.**
Third Finding of the Honourable Head of the Holy Glorious Prophet and Forerunner, St. John the Baptist (c. 850). Priest-martyr Therapon, bishop of Cyprus (IV). *Holy New-martyrs of Kholm and Pidliassia (1940's).*

Vespers: 1) Num. 11:16-17, 24-29; 2) Joel 2:23-32; 3) Ez. 36:24-28.
Matins: Jn. 20:19-23.
Liturgy: Acts 2:1-11; Jn. 7:37-52, 8:12

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 10 stykhyry of the feast, *Glory*; *Both now*, of the feast. Entrance. Prokeimen — *The Lord is King*. Old Testament Readings. At the Litia andAposticha – the stykhyry of the feast. At the blessing of loaves - the tropar of the feast (thrice).

At Matins: at *God is the Lord*: tropar of the feast (thrice). After the Kathismas the sessional hymns of the feast. The polyelei; Magnification of the feast. Sessional hymn. *From my youth.* Prokeimen – *Thy good Spirit.* Gospel from John per. 65. We do not sing *Having beheld the Resurrection of Christ*, but immediately read Psalm 50. *Glory: Through the prayers of the Apostles. Both now: Through the prayers of the Theotokos. Have mercy on me, O God;* and the stykhyra of the feast: *O Heavenly King.* Canons of the feast with two irmosy; katavasia – these

same irmosy. After the 3rd song: sessional hymn of the feast. After the 6th song: Kondak and Ikos of the feast. At the 9th song we do not sing *More honourable*, but the irmos *Unbetrothed Mother* and *Rejoice, O Queen.* Exapostilarion of the feast thrice. At the praises: 6 stykhyry of the feast, *Glory*; *Both now*: of the feast – *O Heavenly King*. After the Great Doxology: the tropar of the feast. Dismissal of the feast – *May Christ our true God, who sent down from heaven the Most Holy Spirit upon His disciples and apostles in the form of tongues of fire. . .* 1st hour.

At the hours: Tropar and Kondak of the feast.

At the Liturgy: Antiphons of the feast. Entrance verse – *Be exalted, O Lord. . .* and we sing the tropar of the feast; *Glory*: *Both now*: Kondak of the feast. In place of *Holy God – All Who have been baptized into Christ.* Prokeimen in tone 8, *Their proclamation has gone out into all the earth.* Epistle from Acts, per. 3. Gospel from St. John, per. 27. In place of *It is truly worthy* we sing *Rejoice, O Queen*. Communion hymn – *Thy Good Spirit.* Dismissal of the feast.

After the dismissal of Liturgy (or in the evening) vespers with kneeling prayers is served. *Blessed is our God: O Heavenly King:* the trisagion, after the *Our Father*: *Come, let us worship:* and Psalm 103 is read. Great Litany with the special petitions for the descent of the Holy Spirit upon those who are praying. No kathisma reading. At *Lord, I have cried* 6 stykhyry, *Glory: both now: O Heavenly King.* Entrance with the censer. Great Prokiemen – *Who is so great a God as our God.* Deacon or priest – *Again and again on bended knees let us pray to the Lord*. Singers – *Lord, have mercy* (thrice – and thus before the reading of each prayer). And all kneel (for the first time since Pascha), and the priest reads the first kneeling prayer in the Royal Doors, facing the people. Then – *Help, save, have mercy and raise us up from our knees, O God, by Thy grace.* Exclamation – *For Thine it is to show mercy and save us.* Then the litany – *Let us all say;* and after the exclamation the second kneeling prayer is read. Exclamation – *Through the compassions of Thine only begotten Son. Vouchsafe, O Lord.* Then the third kneeling prayer is read, with the exclamation *For Thou art the repose of our souls and bodies.* Litany – *Let us complete.* Then the aposticha – *Today as a sign to all; Glory:Both now: Come O ye people.* After the Song of Simeon the tropar of the feast. The dismissal – *May Christ, who from the Father and the Divine bosom of heaven descended to the earth. . .*

Monday
8 (26 V) *1st week after Pentecost – Fast-free week.* **Feast day of the Holy Spirit.** Apostles Carpus and Alpheus of the Seventy (I). Translation of the relics (1534) of New Martyr George of Kratovo, at Sofia (1515). Martyrs

Abercius and Helen, children of Apostle Alphaeus (I). St. John of Psichaita the Confessor of Constantinople (VIII).
{St. Augustine, Bp. of Canterbury, evangeliser of England (c. 604)}

Ord.: Eph. 5:9-19; Mt. 18:10-20.

At Small Compline: Canon to the Holy Spirit.

At Matins: At *God is the Lord:* tropar of the feast (thrice). After the kathismas the sessional hymns of the feast. Psalm 50. Both canons of the feast. After the 3rd ode the sessional hymn *Most-holy Spirit;* after the 6th ode the kondak of the feast. *More honourable* is not sung, but we sing the irmos *Rejoice, Queen, Glory of mothers*. Exapostilarion of the feast. At the praises 4 stykhyry of the feast: *Glory: both now: When God confused the tongues.* Great Doxology. Tropar of the feast. Litanies and dismissal of the feast – *May Christ our true God, who sent down from heaven the Most Holy Spirit upon His disciples and apostles in the form of tongues of fire. . .* 1st hour.

At the hours: tropar and kondak of the feast.

At the Liturgy: Regular (typical) antiphons. The entrance verse of the feast – *Be exalted*, after which we sing the tropar of the feast: *Glory: both now:* kondak of the feast. The Trisagion is sung. Prokiemen – *Save, O Lord.* Epistle to the Ephesians, per. 229. Gospel to Matthew, per. 75. In place of *It is truly worthy* we sing *Rejoice, Queen, Glory of mothers* (thus till the leavetaking inclusive). Communion hymn and dismissal of the feast.

Note: Until the leavetaking of Pentecost we sing *More honourable* at the 9th ode of the canon of matins. At the Liturgy, at the entrance we sing *O come, let us worship. . . O Good Comforter, save us who sing to You.* The prokiemen, alleluia verses, hymn to the Mother of God and communion hymn and dismissal of the feast.

Tuesday
9 (27 V) Hieromartyr Therapontes, Bp. of Sardis (III). *Righteous John the Rusyn (Ukrainian), confessor (1730).* Virgin-martyr Theodora and Martyr Didymus the Soldier of Alexandria (304).
{St. Bede the Venerable (735)}

Ord.: Rm. 1:1-7, 13-17; Mt. 4:25-5:13.

Wednesday

10 (28 V) St. Nicetas, Bp. of Chalcedon (IX). Hieromartyr Eutychius, bp. of Melitene (I). Martyrs Heliconis and Dapni of Thessalonica (244). Hieromartyr Helladius (VI-VII).
Fast-free week.

Ord.: Rm. 1:18-27; Mt. 5:20-26.

Thursday

11 (29 V) Virgin-Martyr Theodosia of Tyre (308). Commemoration of the First Ecumenical Council (325). St. Alexander, Patriarch of Alexandria (328). Virgin-martyr Theodosia of Constantinople (730). New Martyr John at Smyrna (1802). *St. Luke, Archbishop of Simferapol, confessor (1961).*

Ord.: Rm. 1:28-2:9; Mt. 5:27-32.

Friday

12 (30 V) Ven. Isaac, founder of the Dalmatian monastery (383). St. Macrina, grandmother of St. Basil the Great (IV).
Fast-free week.

Ord.: Rm. 2:14-29; Mt. 5:33-41.

Saturday

13 (31 V) **Leavetaking of Pentecost.** Apostle Hermes of the Seventy (I). Martyr Hermias (II). Martyr Philosophus at Alexandria (252).

Ord.; Rm. 1:7-12; Mt. 5:42-48

The entire service is of the feast, with the exception that there are no entrance or old testament readings at vespers, nor polyelei at matins. At the Liturgy: the tropar and kondak of the feast. Prokiemen, Alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel of the day.

Sunday

14 (1 VI) **1st Sunday after Pentecost. Sunday of All Saints.** Tone 8. Martyrs Justin the Philosopher, and those with him: Martyr Justin, Chariton and his wife Charita, Euelpistus, Hierax, Peon, Valerian and Justus (166). *Ven. Agapitus, unmercenary physician, of the Near Kyivan Caves (XI).*

Vespers: 1) Is. 43: 9 – 14; 2) Wisdom of Solomon 3: 1-9; 3) Wis. 5:15 – 6:3.
Matins: G1, Mt. 28:16-20.
Liturgy: Heb. 11:33-12:2; Mt. 10:32,33, 37,38, 19:27-30.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the saints; *Glory* of the saints; *Both now*, Dohmatyk – *The King of Heaven*. Entrance. Prokeimen — *The Lord is King*. Old Testament Readings. The Aposticha of the tone, *Glory*: of the Saints, *Both now: Creator and Redeemer*. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and of All Saints (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saints *Both now*: theotokion of tone 4 – *The mystery hidden from all the ages*. After the Kathismas the sessional hymns of the Resurrection. The Resurrectional Evlogitaria. Hypakoe, gradual hymns and Prokeimen of the tone. 1st Resurrectional Gospel, from St. Matthew per. 116. *Having beheld the Resurrection of Christ*, and the rest as usual. Sunday canon with irmos on 4, Stauroanastasimon on 2, Theotokos on 2 and All Saints on 6; Irmosy – *In the deep;* katavasia – *I shall open my mouth*. After the 3rd ode: the sessional hymn. After the 6th ode: kondak of All Saints. At the 9th ode: *More honourable*. 1st Sunday Exapostilarion *Glory*: of the saints, *Both now*: theotokion. At the praises: 5 stykhyry of the Resurrection, and 3 of the saints: *Glory*: 1st matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of All Saints. Kondak of All Saints.

At the Liturgy: At the entrance, the Tropars of the resurrectional tone and All Saints; *Glory*: *Both now*: Kondak of All Saints. Sunday Prokeimen – *Pray and give glory* and – *God is Wonderful in His Saints.* Epistle to the Hebrews, per. 330. Gospel from St. Matthew, per. 38. Communion hymn – *Praise the Lord*, and *Rejoice in the Lord, you righteous*.

Beginning of the Apostle's Fast

Monday
15 (2 VI) *2nd week after Pentecost.* St. Nicephorus the Confessor, Patriarch of Constantinople (828). *Great Martyr John the New of Suceava (1330-1340).*
Fast day, wine and oil allowed

Ord.: Rm. 2:28-3:18; Mt. 6:31-34, 7:9-11.

Tuesday
16 (3 VI) Martyr Lucillian and those with him at Byzantium: the youths Claudius, Hypatius, Paul, and Dionysius; and Virgin Paula (270-275). Hieromartyr Lucian the bishop, Maxianus the priest, Julian the deacon and Martyrs Marcellinus and Saturninus in Belgium (ca.96).

{St. Kevin, Abbot of Glendalough (618)}
Fast day, wine and oil allowed

Ord.: Rm. 4:4-12; Mt. 7:15-21

Wednesday
17 (4 VI) St. Metrophanes, first Patriarch of Constantinople (326). Sts. Martha and Mary, sisters of St. Lazarus (I). Martyrs Frontasius, Severinus, Severian, and Silanus of Gaul (I). Martyr Concordius of Spoleto (ca. 175). Hieromartyr Astius, bp. of Dyrrachium (110). St. Zosimas of Cilicia, bishop of New Babylon (Egypt) (VI).
Fast day

Ord.: Rm. 4:13-25; Mt. 7:21-23

Thursday
18 (5 VI) Hieromartyr Dorotheus, Bp. of Tyre (c. 361). *Translation of the Relics of the passionbearer Ihor, great prince of Chernihiv and Kyiv, in baptism George and in monasticism Gabriel (1150). St. Constantine, Metropolitan of Kyiv and all Rus' (1159).* Martyrs Marcian, Nicander, Hyperechius, Apollonius, Leonides, Arius, Gorgias, Selenias, Irene, and Pambo of Egypt (305-311). St. Theodore the Wonderworker, hermit of the Jordan (583). St. Anubius, confessor and anchorite of Egypt (V). St. Abba Dorotheos of Palestine (620).
Fast day, wine and oil allowed

Ord.: Rm. 5:10-16; Mt. 8:23-27.

Friday
19 (6 VI) Ven. Bessarion the Wonderworker (IV-V). Ven. Hilarion the New (845). Virgin-martyrs Archelais, Thecla, and Susanna, beheaded at Salerno (293).
Fast day

Ord.: Rm. 5:17-6:2; Mt. 9:14-17.

Saturday
20 (7 VI) Hieromartyr Theodotus, Bp. of Ancyra (303). Hieromartyr Marcellinus, Pope of Rome (304). Hieromartyr Marcellus, bp. of Rome and those with him: Sisinius and Cyriacus deacons, Smaragdus, Largus, Apronian, Saturninus, Pappias, Maurus, Crescentian, Priscilla, Lucina and princess Artemia (304-310). Martyrs Cyriaca, Caleria and Mary, of Ceasarea in Palestine (304).
Fast day, fish, wine and oil allowed

Ord.: Rm. 3:19-26; Mt. 7:1-8.

Sunday

21 (8 VI) **2nd Sunday after Pentecost, All Saints of Rus'-Ukraine.** Tone 1. Translation of the Relics of the Great Martyr Theodore Stratelates (319). St. Ephraim, patriarch of Antioch (545). St. Zosimas, monk, of Phoenicia (Syria) (VI). All the Venerable and God-bearing Fathers who shone in the ascetic life on Mount Athos (moveable feast falling on the 2nd Sunday after Pentecost).
Fast day, fish, wine and oil allowed

Vespers: 1) Is. 43: 9 – 14; 2) Wisdom of Solomon 3: 1-9; 3) Wis. 5:15 – 6:3.
Matins: G2, Mk. 16:1-8.
Liturgy: Ord.: Rm. 2:10-16; Mt. 4:18-23; of the saints: Heb. 11:33-12:2; Mt. 4:25-5:12.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh and 6 of the saints; *Glory* of the saints; *Both now*, Dohmatyk – *Let us praise Mary the virgin*. Entrance. Prokeimen — *The Lord is King*. Old Testament Readings. The Aposticha of the tone, *Glory*: of the Saints, *Both now:* Theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and of All Saints of Ukraine (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the saints, *Both now*: theotokion of tone 8 – *Thou Who for our sakes was born, O Merciful One*. After the Kathismas the sessional hymns of the Resurrection. The polyelei and magnification. Resurrectional Evlogitaria. Hypakoe of the tone and sessional hymns of the saints. Gradual hymns and Prokeimen of the tone. 2nd Resurrectional Gospel, from St. Mark per. 70. *Having beheld the Resurrection of Christ*, and the rest as usual. Sunday canon on 4, Theotokos on 2 and All Saints of Ukraine on 8; Irmos: *Thou conquering right hand, O Immortal One.* Katavasia – *I shall open my mouth*. After the 3rd ode: kondak of All Saints of Ukraine. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 2nd Sunday Exapostilarion *Glory*: of the saints, *Both now*: theotokion. At the praises: 4 stykhyry of the Resurrection, and 4 of the saints: *Glory*: 2nd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: All Saints of Ukraine. Kondak of All Saints of Ukraine and the resurrectional tone alternately.

At the Liturgy: At the entrance,

In a temple of the Lord or of a saint:

Tropar of the resurrectional tone
Tropar of All Saints of Ukraine
Glory: Kondak of All Saints of Ukraine
Both now: *O Protection of Christians*.

In a temple of the Theotokos:

Tropar of the resurrectional tone
Tropar of All Saints of Ukraine
Glory: Kondak of All Saints of Ukraine
Both now: Kondak of the temple.

Sunday Prokeimen – *Let Thy mercy be upon us* and – *Precious in the sight of the Lord.* Epistle to the Romans per. 81 from the half and to the Hebrews, per. 330. Gospel from St. Matthew, per. 9 & 10. Communion hymn – *Praise the Lord*, and *Rejoice in the Lord, you righteous*.

Monday

22 (9 VI) *3rd week after Pentecost.* St. Cyril, Archbishop of Alexandria (444). Five nuns beheaded in Persia: Martyrs Thecla, Mariamne, Martha, Mary and Enmatha (346).
{Ven. Columba, enlightener of Scotland (597)}
Fast day

Ord.: Rm. 7:1-13; Mt. 9:36-10:8;
Saint: Heb. 13: 7-16; Mt. 5: 14-19.

Tuesday

23 (10 VI) Hieromartyr Timothy, Bp. of Prussa (361-363). *St. John, Metropolitan of Tobolsk (1715). Ven. Silvanus of the Kyivan Caves (XIII-XIV).* Martyr Alexander and Virgin-martyr Antonina at Constantinople (313). St. Theophanes, monk of Antioch (363). St. Bassion, bp. of Lodi (409).
Fast day, wine and oil allowed

Ord.: Rm. 7:14-8:2; Mt. 10:9-15.

Wednesday

24 (11 VI) **Holy Apostles Bartholomew and Barnabas (I).**
Fast day, wine and oil allowed

Vespers: 1) 1 Pet. 1:3-9; 2) 1 Pet. 1:13-19; 3) 1 Pet. 2:11-24.
Matins: Jn. 21:15-25.
Liturgy: Ord.: Rm. 8:2-13; Mt. 10:16-22; Apostles: Acts 11:19-26, 29, 30; Lk. 10:16-21.

Thursday

25 (12 VI) Ven. Onuphrius the Great (IV). Ven. Peter of Mt. Athos (734). Sts. John, Andrew, Heraclemon, and Theophilus, hermits of Egypt (IV).
Fast day, wine and oil allowed

Ord.: Rm. 8:22-27; Mt. 10:23-31
Venerable Father: Gal. 5:22-6:2; Mt.11:27-30.

Friday

26 (13 VI) Martyr Aquilina (293). St. Triphyllius, Bp. of Leucosia in Cyprus (c. 370). Martyr Antonina of Nicaea (284-305). St. Anna (826), and her son St. John of Constantinople (IX). St. Antipater, Bp. of Bostra (458).
Fast day

Ord.: Rm. 9:6-19; Mt. 10:32-36, 11:1.

Saturday

27 (14 VI) Prophet Elisha (c. 9th century B.C.). St. Methodius, Patriarch of Constantinople (847). *St. Mstyslav (George in baptism) Prince of Novhorod (1180).* St. John (Mavropos), met. of Euchaita (1100). St. Niphon, monk Mt. Athos (1330).
Fast day, fish, wine and oil allowed

Ord.: Rm. 3:28-4:3; Mt. 7:24-8:4.

Sunday

28 (15 VI) **3rd Sunday after Pentecost.** Tone 2. Prophet Amos (c. 8th century B.C.) Martyrs Vitus, Modestus and Crescentia at Lucania (ca. 303). *St. Michael, First Metropolitan of Kyiv (992).* Martyr Dulas of Cilicia (305-313). St. Jerome of Stridonium (420). Translation of the relics (IX) of St. Theodore the Sykeote (613). *Synaxis of All Saints of Galicia (3rd Sunday after Pentecost).*
{Blessed Augustine, bishop of Hippo (430), and his mother Monica (387)}
Fast day, fish, wine and oil allowed

Matins: G3, Mk. 16:9-20.
Liturgy: Ord.: Rm. 5:1-10; Mt. 6:22-33

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the prophet; *Glory*; *Both now*, Dohmatyk – *The shadow of the law*. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the prophet, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. The polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 3rd Resurrectional Gospel, from St. Mark per. 71. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and Prophet on 4; Irmos: *In the deep.* Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the Prophet. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 3rd Sunday Exapostilarion *Glory*: *Both now*: theotokion. At the praises: 8 stykhyry of the octoikh, *Glory*: 3rd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the Prophet. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Romans per. 88. Gospel from St. Matthew, per. 18. Communion hymn – *Praise the Lord*.

Monday
29 (16 VI) *4th week after Pentecost.* St. Tikhon, Bp. of Amathus in Cyprus (425). Hieromartyr Tigrius the priest and Martyr Eutopius the reader of Constantinople (ca.404).

Fast day.

Ord.: Rm. 9:18-33; Mt. 11:2-15

Tuesday

30 (17 VI) Martyrs Manuel, Sabel and Ismael of Persia (362). St. Aetius the Eunuch, enlightener of Ethiopia, baptized by the Apostle Philip (I). Hieromartyr Philoneides, bp. of Kurion (ca. 306). St. Joseph and Pior, disciples of St. Anthony the Great (IV).
Fast day, wine and oil allowed

Ord.: Rm. 10:11-11:2; Mt. 10:16-20

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Wednesday
1 (18 VI) Martyr Leontius, Hypatius and Theodulus (70-79). *Ven. Leontius, canonarch, of the Kyivan Caves (XIV).* St. Leontius, clairvoyant of Mt. Athos (1605).
Fast day

Ord.: Rm. 11:2-12; Mt. 11:20-26.

Thursday
2 (19 VI) **Holy Apostle Jude, the brother of the Lord (c. 80).** Martyr Zosimas the Soldier at Antioch (116). St. Paisius the Great of Egypt (400). St. John the Solitary of Jerusalem (586). St. Paisius the Bulgarian of Mt. Athos (XVIII).
Fast day, wine and oil allowed

Vespers: 1) Jude 1 – 10; 2) Jude 11 – 16; 3) Jude 17 – 25.
Matins: Jn. 21: 15-25.
Liturgy: Ord.: Rm. 11:13-24; Mt. 11:27-30; Apostle: Jude 1-10; Jn. 14:21-24.

Friday
3 (20 VI) Hieromartyr Methodius, Bp. of Patara (312). Martyrs Inna, Pinna and Rimma, disciples of Apostle Andrew in Scythia (I-II). Martyrs Aristocleus the priest, Demetrian the deacon, and Athanasius the reader of Cyprus (306). St. Leucius the Confessor, bp. of Brindisi (V). St. Minas, bp. of Polotsk (1116). St. Nicholas (Cabasilas) (1371).
Fast day

Ord.: Rm. 11:25-36; Mt. 12:1-8

Saturday
4 (21 VI) Martyr Julian of Tarsus (c. 305). Hieromartyr Terence, bishop of Iconium (I). St. Julius, priest of Novara and his brother St. Julian the Deacon (V). Martyrs Archil II (744) and Luarsab II (1622), kings of Georgia.
Fast day, fish, wine and oil allowed

Ord.: Rm. 6:11-17; Mt. 8:14-23

Sunday
5 (22 VI) **4th Sunday after Pentecost.** Tone 3.
Hieromartyr Eusebius, Bp. of Samosata (380). Martyrs Zeno and his servant Zenas of Philadelphia (304). Martyrs Galacteon, Juliana and Saturninus of Constantinople.
{St. Alban, protomartyr of Britain (c. 305)}

Fast day, fish, wine and oil allowed

Matins: G4, Lk. 24:1-12.
Liturgy: Rm. 6:18-23; Mt. 8:5-13.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the hieromartyr; *Glory*; *Both now*, Dohmatyk – *How can we not be amazed*. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the hieromartyr, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 4th Resurrectional Gospel, from St. Luke per. 112. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and Hieromartyr on 4; Irmosy of the resurrectional canon: *He, Who once.* Katavasia – *I shall open my mouth*. After the 3rd ode: kondak, ikos and sessional hymn of the Hieromartyr. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 4th Sunday Exapostilarion, *Glory*: *Both now*: theotokion of the 4th exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 4th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *You are most blessed*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the Hieromartyr. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Romans per. 93. Gospel from St. Matthew, per. 25. Communion hymn – *Praise the Lord*.

Monday
6 (23 VI) *5th week after Pentecost.* Martyr Agrippina of Rome (253-260). Martyrs Eustochius, Gaius, Probus, Lollius and Urban of Ancyra (IV). Righteous Youth Artemius of Verkola (1545). *Feast of the Vladimir (Vyshhorod) Icon of the Most Holy Theotokos (1480).*
Fast day

Liturgy: Ord.: Rm. 12:4,5, 15-21; Mt. 12:9-13; Theotokos: Phil. 2:5-11; Lk. 10:38-42, 11:27-28.

Tuesday
7 (24 VI) **Nativity of the Holy Glorious Prophet, Forerunner and Baptist John.** Martys Orentius, Pharnacius, Eros, Firmus, Firminus, Cyriacus and Longinus in Georgia (III).
Fast day, fish, wine and oil allowed

Vespers: readings of the Forerunner: 1) Gen. 17:15-17, 19, 18:11-14, 21:1-8; 2) Judges 13:2-8, 13-14, 17-18, 21; 3) Is. 40:1-3, 9, 41:17-18, 45:8, 48:20-21, 54:1.
Matins: Lk. 1:24,25, 57-68, 76, 80.
Liturgy: Rm. 13:11 – 14:4; Lk. 1:5-25, 57-68, 76, 80.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the saint, *Glory; Today the lampstand of the world*; *Both now: Elizabeth conceived*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the Forerunner. The Aposticha of the Forerunner. After the Song of Simeon at the blessing of loaves the tropar of the forerunner (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: Tropar of the forerunner (twice), *Glory*: *Both now*: theotokion of tone 4: *A mystery hidden from all the ages*. After the Kathismas the sessional hymns of the Forerunner. Polyelei and magnification. After the small litany the sessional hymn of the Forerunner. *From my youth*. Prokeimen – *And you, child, shall be called a prophet of God.* Gospel, from St. Luke per. 3. Psalm 50. *Glory: Through the prayers of the prophet, forerunner and Baptist John. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* stykhyra – *He, who from the mother's womb.* Canons of the Forerunner: Irmosy – *You who*

was born of a woman. Katavasia – *I shall open my mouth*. After the 3rd ode: the sessional hymn. After the 6th ode: kondak and ikos. At the 9th ode: *More honourable*. Exapostilarion of the Forerunner. At the praises: 4 stykhyry of the Forerunner, *Glory*: of the forerunner; *Both now*: *O Theotokos you are the true vine*. After the Great Doxology: the tropar of the Forerunner. *Glory:both now. The mystery hidden from all the ages.* 1st hour.

At the hours: Tropar and Kondak of the Forerunner.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the Forerunner; *Glory:* kondak of the Forerunner; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen in tone 7: *The righteous man shall reoice in the Lord.* Epistle to the Romans per. 112. Gospel from St. Luke, per. 1. Communion hymn – *The righteous man shall be in everlasting remembrance*.

Wednesday

8 (25 VI) Virgin-Martyr Febronia of Nisibis (c. 304). St. Symeon of Sinai (V). Sts. Dionysius and Dometius (1380) of Dionysiou, Mt. Athos.
Fast day

Ord.: Rm. 14:9-18; Mt. 12:14-16, 22-30 (for Tuesday). Rm. 15:7-16; Mt. 12:38-45 (for Wednesday).

Thursday

9 (26 VI) Ven. David of Thessalonica (c. 540). Ven. John of the Goths in Crimea (c. 787).
Fast day, wine and oil allowed

Ord.: Rm. 15:17-29; Mt. 12:46-13:3.

Friday

10 (27 VI) Ven. Sampson the Hospitable (c. 530). St. Joanna the Myrrhbearer (I). St. Severus, priest of Interocrea in Italy (VI). St. George of the Holy Mountain and Georgia (1065). *Ven. Martin of Turov (after 1146).*
Fast day

Ord. Rm. 16:1-16; Mt. 13:4-9

Saturday

11 (28 VI) Translation of the Relics of the holy Martyrs and Wonderworking unmercenaries Cyrus and John (412). St. Paul the Physician of Corinth (VII).

Fast day, fish, wine and oil allowed

Ord.: Rm. 8:14-21; Mt. 9:9-13.

Sunday
12 (29 VI) **5th Sunday after Pentecost.** Tone 4. **The Holy, Glorious and All-Praised Leaders of the Apostles, Peter and Paul (67).** Ven. Paisius of the Holy Mountain (1994)

At Vespers: 1) 1 Peter 1:3-9; 2) 1 Peter 1:13-19; 3) 1 Peter 2:11-24.
Matins: G5, Lk. 24:12-35.
Liturgy: Ord.: Rm. 10:1-10; Mt. 8:28-9:1; Apostles: 2 Cor. 11:21 -12:9; Mt. 16:13-19.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh and 6 of the apostles; *Glory*; of the apostles, *Both now*, Dohmatyk – *David the prophet*. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Litia: stykhyry of the temple and the apostles: *Glory:* of the apostles, *Both now:* theotokion. At the Aposticha stykhyry of the octoikh, *Glory*: of the apostles, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the apostles once.

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the apostles, *Both now*: theotokion – *The mystery hidden from all the ages*. After the Kathismas the sessional hymns of the Resurrection. The polyelei and the magnification of the Apostles. Resurrectional Evlogitaria. Hypakoe of the octoikh and sessional hymns of the apostles. Gradual hymns and Prokeimen of the tone. 5th Resurrectional Gospel, from St. Luke per. 113. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, Apostle Peter on 4 and Apostle Paul on 4; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the Apostles. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 5th Sunday Exapostilarion *Glory*: of the Apostles, *Both now*: theotokion of the 5th exapostilarion. At the praises: 4 stykhyry of the octoikh and 4 of the Apostles (with their refrains), *Glory*: 5th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the Apostles. Kondak of the resurrectional tone and the Apostles alternately.

At the Liturgy: At the entrance,

In a temple of the Lord or of a saint:

Tropar of the resurrectional tone,
Tropar of the Apostles
Kondak of the resurrectional tone;
Glory: Kondak of the apostles,
both now: O Protection of Christians.

In a temple of the Theotokos:

Tropar of the resurrectional tone,
Tropar of the Apostles
Kondak of the resurrectional tone;
Glory: Kondak of the apostles,
both now: Kondak of the temple

Prokeimen of the tone and of the apostles in tone 8: *Their proclamation.*. Epistle to the Romans per. 103 and to the Corinthians per. 193. Gospel from St. Matthew, per. 28 and 67. Communion hymns – *Praise the Lord* and *Their proclamation*.

Monday
13 (30 VI) *6th week after Pentecost.* **Synaxis of the Holy, Glorious and All-Praised Twelve Apostles:** Peter, Andrew, James and John the sons of Zebedee, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Jude the brothers of James, Simon the Zealot, Matthias. St. Peter, prince of the Tatar Horde, wonderworker of Rostov (1290). New Martyr Michael the Gardener (1770).

Ord.: Rm. 16:17-24; Mt. 13:10-23;
Apostles: 1 Cor. 4:9-16; Mk. 3:13-19.

Tuesday
14 (1 VII) Holy and Wonderworking Unmercenaries Cosmas and Damian, Martyrs at Rome (284). Martyr Potitus at Naples (II). St. Peter the Patrician, monk of Constantinople (854). St. Angelina, despotina of Serbia (XVI).

Ord.: 1 Cor. 1:1-9; Mt. 13:24-30.
Unmercenaries: 1 Cor. 12:27-13:8; Mt. 10:1, 5-8

Wednesday
15 (2 VII) **The Placing of the Honourable Robe of the Most Holy Theotokos at Blachernae** (V). St. Juvenal, patr. of Jerusalem (458).
Fast day, wine and oil allowed

Ord.: 1 Cor. 2:9-3:8; Mt. 13:31-36

Theotokos: Heb. 9:1-7; Lk. 10:38-42, 11:27-28

Thursday

16 (3 VII) Martyr Hyacinth and with him Martyrs Diomedes, Eulampius, Asclepiodotus, and Golinduc (108). *Ven. Anatolius of the Near Kyivan Caves, and another Anatolius, recluse, of the Kyivan Caves (XIII).* Martyrs Mocius and Mark (IV). St. Alexander, founder of the Monastery of the Unsleeping Ones (430). St. Anatolius, Patriarch of Constantinople (458).

Ord.: 1 Cor. 3:18-23; Mt. 13:36-43

Friday

17 (4 VII) St. Andrew, Archbishop of Crete (712-726). Ven. Martha, mother of Ven. Simeon Stylites the Younger (551). Martyrs Theodotus and Theodota in Cappadocia (108). Hieromartyr Theodore, bp. of Cyrene (310).
Fast day.

Ord.: 1 Cor. 4:5-8; Mt. 13:44-54.

Saturday

18 (5 VII) **Ven. Athanasius of Mt. Athos** (1003). St. Anna at Rome (304). St. Lampadus, monk of Hirenopolis (X).

Ord.: Rm. 9:1-5; Mt. 9:18-26
Venerable Father: Gal. 5:22-6:2; Lk. 6:17-23

Sunday

19 (6 VII) **6th Sunday after Penteocost.** Tone 5. Ven. Sisoes the Great (429). *Ven. Sisoes of the Kyivan Caves (XIII). Uncovering of the Relics of St. Juliana of Olshansk (XVI).* Martyrs Marinus and Martha, their children Audifax and Avvacum, and those with them at Rome Cyrinus, Valentine the priest, and Asterius (269). Martyrs Isaurus the Deacon, Innocent, Felix, Hermias, Basil, Peregrinus, Rufus, and Rufinus of Apollonia in Macedonia (283-284). Virgin-martyr Lucy, Martyr Rixius and those with them at Rome: Martyrs Anthony, Lucian Isidore, Dion, Diodorus, Cutonius, Arnosus, Capicus, Satyrus and others (301).

Matins: G6, Lk. 24:36-53.
Liturgy: Rm. 12:6-14; Mt. 9:1-8

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the venerable father; *Glory*; *Both now*, Dohmatyk – *In the Red Sea*. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the venerable father, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 6th Resurrectional Gospel, from St. Luke per. 114. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and venerable father on 4; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak, ikos and sessional hymn of the venerable father. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 6th Sunday Exapostilarion, *Glory*: *Both now*: theotokion of the 6th exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 6th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the venerable father. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Romans per. 110. Gospel from St. Matthew, per. 29. Communion hymn – *Praise the Lord*.

Monday
20 (7 VII) *7th week after Pentecost.* Ven. Thomas of Mt. Maleon (X). Ven. Acacius of Mt. Sinai (VI). Martyrs Peregrinus, Lucian, Pompeius, Hesychius,

Pappias, Saturninus, and Germanus in Macedonia (II). Hieromartyr Evangelus, bp. of Tomi (III-IV). Martyr Cyriaca (Domnica or Nedela) of Nicomedia (305-311).
Vlacherna icon of the Mother of God

Ord.: 1 Cor. 5:9-6:11; Mt. 13:54-58

Tuesday

21 (8 VII) Great Martyr Procopius of Caesarea in Palestine (303).
{Blessed Edgar the Peaceable (975)}

Ord.: 1 Cor. 6:20-7:12; Mt. 14:1-13
Greatmartyr 2 Tim. 2:1-10; Mt. 10:37- 42

Wednesday

22 (9 VII) Hieromartyr Pancratius, Bp. of Taormina in Sicily (I). Hieromartyr Cyril, Bishop of Gortyna in Crete (IV). Monk-martyrs Patermuthius, Copres and Martyr Alexander the Soldier, in Egypt (361-363). Ss. Patermuthius and Copres of Egypt (IV). St. Theodore, bp. of Edessa (848).
Fast day

Ord.: 1 Cor. 7:12-24; Mt. 14:35-15:11

Thursday

23 (10 VII) **Ven. Anthony of the Kyivan Caves, founder of monasticism in Rus' (1073).** Holy 45 Martyrs at Nicopolis in Armenia including Leontius, Maurice, Daniel, Anthony, Alexander, Anicetus, Sisinius, Meneus and Belerad (c. 319). *St. Silouan of the Kyivan Caves (XIII-XIV).* Martyr Apollonius of Sardis (III). Martyrs Bianor and Silvanus of Pisidia (IV). 10,000 Fathers of the desert and caves of Scetis martyred in Alexandria (398).

Vespers: 1) Wis. 5: 15 – 6:3; 2) Wis. 3: 1 – 9; 3) Wis. 4: 7 – 15.
Matins: Mt. 11:27-30.
Liturgy: Ord.: 1 Cor. 7:24-35; Mt. 15:12-21; Venerable Father: Gal. 5:22-6:2; Mt. 4:25-5:12.

Friday

24 (11 VII) **Holy Equal-to-the-Apostles Olha, Great Princess of Kyiv, in holy baptism Helen (969).** Commemoration of the miracle of Great Martyr Euphemia the All-praised through which Orthodoxy was confirmed (451). Hieromartyr Cindeus, priest of Pamphylia (283-305).
Fast day, wine and oil allowed

Vespers: 1) Judges 4, 5:1-12; 2) Judith 13:2-20; 3) Prov. 31:10-13.
Matins: Mt. 13:33, 44-50.

Liturgy: Ord.: 1 Cor. 7:35-8:7; Mt. 15:29-31; Equal-to-the-Apostles: 2 Cor. 6:1-10; Lk. 7:36-50.

Saturday

25 (12 VII) St. Veronica, the woman with the issue of blood who was healed by the Saviour. Martyrs Proclus and Hilary (II). Ven. Michael of Maleinus (962). *Martyrs Theodore and his son John of Kyiv (983).* Martyr Golinduc, in holy baptism Mary, of Persia (591). Sts. John (998) and Gabriel (X) of Georgia and Iveron, Mt. Athos.

Ord.: Rm. 12:1-3; Mt. 10:37-11:1

Sunday

26 (13 VII) **7th Sunday after Pentecost.** Tone 6. **Commemoration of the Fathers of the First Six Ecumencial Councils** (Sunday closest to July 16/29).
Synaxis of the Holy Archangel Gabriel. Ven. Stephen the Sabbaite (794). Virgin Abbess Sarah of Scetis (370). St. Julian, bp. of Cenomanis in Gaul (I). Martyr Serapion (ca. 205). Martyr Marcian of Iconium (258). {Ven. Mildred, Abbess of Minster in Thanet (c. 700)}

Vespers: 1) Gen. 14:14-20; 2) Deuteronomy 1:8-10, 15-17; 3) Deuteronomy 10:14-21.
Matins: G7, Jn. 20: 1-10
Liturgy: Ord: Rom. 15: 1-7; Mt. 9: 27-35; for the Fathers: Heb. 13: 7-16; Jn. 17: 1-13.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh and 6 of the fathers; *Glory*; of the fathers, *Both now*, Dohmatyk – *Who would not call thee blest*. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Aposticha stykhyry of the octoikh, *Glory*: of the fathers, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the fathers once.

At Matins: At *God is the Lord*: Sunday Tropar (twice), *Glory*: of the fathers, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Resurrectional Evlogitaria. Hypakoe, gradual hymns and Prokeimen of the tone. 7th Resurrectional Gospel, from St. John per. 63. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, fathers on 8; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and ikos of the Sunday. After the 6th ode: kondak of the fathers. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 7th Sunday Exapostilarion *Glory*: of the fathers, *Both now*: theotokion. At the praises: 4 stykhyry of the octoikh and 4 of the fathers, *Glory*: of the fathers; *Both now*: *You are most blessed*. After the Great Doxology: the

tropar *Today salvation*. Litanies and dismissal. *Glory:both now.* 7th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the fathers. Kondak of the resurrectional tone and the fathers alternately.

At the Liturgy: At the entrance, tropar of the resurrectional tone, tropar of the fathers, kondak of the resurrectional tone; *Glory:* kondak of the fathers, *both now:* kondak of the temple of the Theotokos or *Protection of Christians.* Prokeimen of the tone and of the fathers: *Blessed art Thou O Lord, God of our fathers*. Epistle to the Romans per. 116 and to the Hebrews per. 334. Gospel from St. Matthew, per. 33 and St. John, per. 56. Communion hymns – *Praise the Lord* and *Rejoice in the Lord, you righteous.*

Monday

27 (14 VII) *8th week after Pentecost.* Apostle Aquila of the Seventy and Priscilla (I). Martyr Justus at Rome (I). St. Ellius of Egypt (IV). St. Onesimus, monk and wonderworker of Magnesia (IV).

Ord.: 1 Cor. 9:13-18; Mt. 16:1-6 (for Monday); 1 Cor. 10:5-12; Mt. 16:6-12 (for Tuesday).

Tuesday

28 (15 VII) **Holy Equal-to-the-Apostles and Great Prince Vladimir of Kyiv, in holy baptism Basil** (1015). Martyrs Cyricus and his mother, Julitta (c. 305). Martyr Abudimus of Tenedos (IV).

Vespers: 1) 1 Kings 8:22,23, 27-30; 2) Is. 61:10,11, 62:1-5; 3) Is. 60:1-16
Matins: Jn. 10:9-16
Liturgy: Gal. 1:11-19; Jn. 10:1-9

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the saint, *Glory;* of the saint; *Both now:*dohmatyk of the 8th tone, *The King of heaven*. Entrance. Prokeimen of the day. Paremii. At the Litia: stykhyry of the temple and of the saint. The Aposticha of the saint*, Glory: Teacher of piety; Both now: O Sovereign Lady,receive the prayers of thy servants*. After the Song of Simeon at the blessing of loaves the tropar of the saint (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: Tropar of the saint (twice), *Glory*: *Both now*: theotokion of tone 4: *A mystery hidden from all the ages*. After the Kathismas the sessional hymns of the saint. Polyelei and magnification. After the small litany the sessional hymn of the saint. *From my youth*. Prokeimen – *I have glorified the chosen of my people.* Gospel, from St. John per. 36. Psalm 50. *Glory: Through the prayers of the holy equal-to-*

the-apostles Great Prince Vladimir. Both now: Through he prayers of the Theotokos: Have mercy on me, O God; stykhyra – *Like the apostles.* Canons of the Theotokos on 6 with irmosy and both canons of St. Vladimir on 8. Katavasia – *I shall open my mouth*. After the 3rd ode: the sessional hymn of the saint. After the 6th ode: kondak of the saint. At the 9th ode: *More honourable*. Exapostilarion of the saint. At the praises: 4 stykhyry of the saint, *Glory*: *not from people*; *Both now*: *O Theotokos you are the true vine*. After the Great Doxology: the tropar of the saint. *Glory:both now. The mystery hidden from all the ages.* 1st hour.

At the hours: Tropar and Kondak of the saint.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the saint; *Glory:* kondak of the saint; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen in tone 3: *Sing to our God.* Epistle to the Galatians per. 200. Gospel from St. John, per. 35. Communion hymn – *The righteous man shall be in everlasting remembrance*.

After the Liturgy we serve the Moleben' to St. Vladimir with a cross-procession around the temple.

Wednesday
29 (16 VII) Hieromartyr Athenogenes, Bp. of Heracleopolis, and his ten disciples (c. 311). Martyrs Paul and two sisters, Chionia (Thea) and Alevtina (Valentina) in Palestine (308). Martyr Antiochus, physician of Sebaste (IV). Virgin-martyr Julia of Carthage (440).
Fast day

Ord.: 1 Cor. 10:12-22; Mt. 16:20-24

Thursday
30 (17 VII) Great Martyr Marina (Margaret) (IV). Translation of the relics of St. Lazarus, monk of Mt. Galesion near Ephesus (1054).

Ord.: 1 Cor. 10:28-11:7; Mt. 16:24-28
Great-martyr: 2 Cor. 6:1-10; Lk. 7:36-50

Friday
31 (18 VII) Martyr Emilian (363). Martyr Hyacinth of Amastris (IV). *Ven. John the Long-suffering, of the Near Kyivan Caves (1160). Ven. Pambo, recluse, of the Kyivan Caves (XIII).* Ven. Pambo, hermit of Egypt (386).
Fast day.

Ord.: 1 Cor. 11:8-22; Mt. 17:10-18

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Saturday
1 (19 VII) Ven. Macrina, sister of St. Basil the Great (380). Ven. Dius, Abbot of Antioch (c. 430). *Ven. Paisius of the Kyivan Caves (XIV).* Blessed Stephen Lazarevich, king of Serbia (1427), and his mother St. Militsa (1405).

Ord.: Rm. 13:1-10; Mt. 12:30-37

Sunday
2 (20 VII) **8th Sunday after Pentecost.** Tone 7. **Holy Glorious Prophet Elijah** (c. 9th century B.C.). Priest Demetrius Klepinine (1944), George Skobtsov (1944) and Nun Maria (Skobtsova) (1945) of Paris. Uncovering of the relics of St. Athanasius of Brest (1649).

Vespers: 1) 1 Kings 17:1-23; 2) 1 Kings 18:1, 17-40, 42, 44-46, 19:1-16; 3) 1 Kings 19:19-21; 2 Kings 2:1, 6-14.
Matins: G8, Jn. 20:11-18.
Liturgy: Ord.: 1 Cor. 1:10-18; Mt. 14:14-22; Prophet: James 5:10-20; Lk. 4:22-30.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh and 6 of the prophet; *Glory:* of the prophet; *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. Paremii. The Aposticha of the octoikh, *Glory:* of the prophet, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the prophet, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Polyelei and Magnification of the prophet. Resurrectional Evlogitaria. Hypakoe of the octoikh and sessional hymns of the prophet. Gradual hymns and Prokeimen of the tone. 8th Resurrectional Gospel, from St. John per. 64. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2 and prophet on 8; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the prophet. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 8th Sunday Exapostilarion, *Glory*: of the prophet *Both now*: theotokion of the 8th exapostilarion. At the praises: 4 stykhyry of the octoikh and 4 of the prophet, *Glory*: 8th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the prophet. Kondaks of the resurrectional tone and the prophet alternately.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimens of the tone and of the prophet – *Thou art a priest forever.* . Epistle to the Corinthians per. 124 and of St. James per. 57. Gospel from St. Matthew, per. 58 and from St. Luke, per. 14. Communion hymns – *Praise the Lord*, and *The righteous man.*

Monday
3 (21 VII) *9th week after Pentecost.* Prophet Ezekiel (VI c. B.C.). Ven. Simeon, Fool-for-Christ, and St. John, his fellow faster (c. 590). *Ven. Onuphrius, the silent, and Onesimus, recluse, of the Near Kyivan Caves (XII-XIII).* {Martyr Victor of Marseille (c. 588)}

Ord.: 1 Cor. 11:31-12:6; Mt. 18:1-11.

Tuesday
4 (22 VII) **Holy Myrrh-bearer and Equal-to-the-Apostles Mary Magdalene (I).** Translation of the relics (404) of Hieromartyr Phocas, bp. of Sinope (117). Virgin-martyr Marcella of Chios (c. 1500). Ven. Cornelius of Pereyaslav (1693).

Ord.: 1 Cor. 12:12-26; Mt. 18:18-22, 19:1,2,13-15
Equal-to-the-Apostles: 1 Cor. 9:2-12; Jn. 20:11-18

Wednesday
5 (23 VII) ***Pochayiv Icon of the Most Holy Mother of God (1675).*** Martyrs Trophimus, Theophilus and 13 others (284-305). Hieromartyr Apollinaris, bishop of Ravenna (75). Righteous Hannah, mother of the Prophet Samuel.
Fast day, wine and oil allowed.

Vespers: 1) Gen. 28:10-17; 2) Ezek. 43:27-44:4; 3) Prov.9:1-11.
Matins: Lk.1:39-49, 56.
Liturgy: Theotokos: Phil. 2:5-11; Lk. 10:38-42, 11:27-28; Ord.: 1 Cor. 13:4-14:5; Mt. 20:1-16

Thursday
6 (24 VII) ***Holy Princes and Passion-bearers Boris and Hlib, in holy baptism Roman and David (1015).*** Martyr Christina (c. 300). *Ven. Policarp, Archmandrite of the Kyivan Caves Monastery (1182).*

Vespers: 1) Is. 43:9-14; 2) Prov. 3:1-9; 3) Prov. 4:7-15.
Matins: Lk. 21:12-19.
Liturgy: Ord.: 1 Cor. 14:6-19; Mt. 20:17-28; Passion-bearers: Rm. 8:28-39; Jn. 15:17-16:2

Friday
7 (25 VII) **The Dormition of the Righteous Anna, mother of the Most Holy Theotokos.** Holy Women Olympias the deaconess and Eupraxia the virgin (413). Commemoration of the Holy 165 Fathers of the Fifth Ecumenical Council (553).
Fast day, wine and oil allowed.

Ord.: 1 Cor. 14:26-40; Mt. 21:12-14, 17-20
Righteous woman: Gal. 4:22-31; Lk. 8:16-21

Saturday
8 (26 VII) Hieromartyrs Hermolaus, Hermippus and Hermocrates, presbyters of Nicomedia (c. 305). *Ven. Moses, wonderworker of the Kyiv Caves, in the far caves ca. 1043).* Nun-martyr Parascevia of Rome (II). Ven. Moses the Hungarian, of the Near Kyivan Caves (c. 1043).

Ord.: Rm. 14:6-9; Mt. 15:32-39.

Sunday
9 (27 VII) **9th Sunday after Pentecost.** Tone 8. **Holy Great Martyr and Healer Panteleimon (305).** Ven. Anthusa the Abbess and 90 of her sisters (759). St. Clement of Ochrid, bp. of Greater Macedonia (916), and Sts. Angelar (X), Gorazd (896), Nahum of Ochrid (910), and Sabbas (X), disciples of Sts. Cyril and Methodius.

Matins: G9, Jn. 20:19-31.
Liturgy: Ord.: 1 Cor. 3:9-17; Mt. 14:22-34; Great-martyr: 2 Tim. 2:1-10; Jn. 15:17-16:2.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the Great-martyr; *Glory:* of the Great-martyr; *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh, *Glory:* of the Great-martyr, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the Great-martyr, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 9th Resurrectional Gospel, from St. John per. 65. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 2, Theotokos on 2 and Great-martyr on 6; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the Great-martyr. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 9th Sunday Exapostilarion, *Glory*: of the Great-martyr *Both now*: theotokion of the 9th exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 9th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the Great-martyr. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 128, and to Timothy per. 292. Gospel from St. Matthew, per. 59 and from St. John, per. 52. Communion hymn – *Praise the Lord.*

Monday

10 (28 VII) *10th week after Pentecost.* Holy Apostles of the Seventy and Deacons: Prochorus, Nicanor, Timon and Parmenas (I). *Ven. Moses, wonderworker of the Kyivan Caves, in the far caves (XII-XIV).* Martyr Julian of Dalmatia (II). Martyr Eustathius the Soldier of Ancyra (316). Martyr Acacius of Apamea (321). St. Paul of Mt. Athos (820). St. Irene Chrysovolantou (912). New Hieromartyr Ignatius of Jablechna (Kholm and Pidlassia) (1942).

Ord.: 1 Cor. 15:12-19; Mt. 21:18-22.

Tuesday

11 (29 VII) Martyr Callinicus of Gangra (III-IV). Virgin-martyr Seraphima of Antioch (II). Martyr Theodota and her three sons in Bithynia (304). Martyr Eustathius of Mtskheta in Georgia (589).

Ord.: 1 Cor. 15:29-30:8; Mt. 21:23-27

Wednesday

12 (30 VII) Apostles of the Seventy: Silas and Silvanus (I), and with them Apostles Crescens, Epenetus, and Andronicus. Hieromartyrs Polychronius, bp. of Babylon, priests Parmenius, Helimenas and Chrysotelus, deacons Luke and Mocius; Martyrs Abdon and Sennen the princes of Persia, Maximus and Olympius (251). Hieromartyr Valentine, bp. of Terni in Italy (273), and Martyrs Proculus, Ephebus, Apollonius, and Abundius, youths. Martyr John the Soldier at Constantinople (IV).
Fast day.

Ord.: 1 Cor. 16:4-12; Mt. 21:28-32

Thursday

13 (31 VII) Forefeast of the Procession of the Honourable and Life-giving Cross of the Lord. Righteous Eudocimus of Cappadocia (IX). Martyr Julitta at Caesarea (304). Righteous Joseph of Arimathea (I).

Ord.: 2 Cor. 1:1-7; Mt. 21:43-46.2 (for Wednesday);

2 Cor. 1:12-20; Mt. 22:23-33 (for Thursday).

Friday

14 (1 VIII) **Procession of the Honourable Wood of the Life-giving Cross of the Lord** (first feast of the Saviour). Holy seven Maccabean Martyrs Abimus, Antonius, Gurias, Eleazar, Eusebonus, Alimus and Marcellus, their mother Solomonia and their teacher Eleazar (166 B.C.). Nine Martyrs of Perge in Pamphylia: Leontius, Attius, Alexander, Cindeus, Minsitheus, Cyriacus, Mineon, Catanus, and Eucleus (III). New Hieromartyr Basil, abp. of Chernihiv (1918). Commemoration of the Baptism of Rus'- Ukraine (988).
Fast day

Beginning of the Dormition Fast

At the Liturgy: for the Cross: 1 Cor. 1:18-24; Jn. 19:6-11, 13-20, 25-28, 30-35; for the Martyrs: Heb. 11:33 – 12:2; Mt. 10:32-33, 36-38, 19: 27-30. Blessing of water: Heb. 2:11-18; Jn. 5:1-4.

The service is conducted according to the octoikh and menaion. Before vespers the precious Cross is transferred from the table of oblation to the holy table (refer to the third Sunday of the Great Fast), if matins is served in the evening. If matins is served in the morning the Cross is transferred after vespers.

At Great Vespers: The usual kathisma. At *Lord, I have cried*: 3 stykhyry of the Cross and 3 of the martyrs; *Glory:* of the martyrs; *Both now*, of the Cross. No Entrance. Prokeimen of the day. The Aposticha of the octoikh, *Glory:The souls of the righteous*, *both now:* of the Cross. After the Song of Simeon: tropar of the martyrs: *Glory:both now. O Lord, save Thy people.*

At Matins: at *God is the Lord*: Tropar of the Cross (twice), *Glory*: of the martyrs, *Both now*: of the Cross. After the Kathismas the sessional hymns of the octoikh. Psalm 50. Canons: of the octoikh with its irmos on 4, of the Cross on 6 and of the martyrs on 4; Irmosy of the octoikh, katavasia of the exaltation – *A Cross did Moses inscribe*. After the 3rd ode: kondak of the martyrs. After the 6th ode: kondak of the Cross. At the 9th ode: *More honourable*. Exapostilarion of the octoikh, *Glory*: of the martyrs, *Both now*: of the Cross. At the praises: 3 stykhyry of the Cross, 3 of the martyrs *Glory*: of the martyrs; *Both now*: of the Cross. After the Great Doxology the trisagion is sung according to the funeral melody, and the Cross is brought out according to the order used on the third Sunday of the Great Fast. During the veneration of the Cross the same stykhyry are sung as during the Sunday of the Holy Cross. Litanies and dismissal. 1st hour.

At the hours: Tropar of the Cross: *Glory*: of the martyrs. Kondaks of the Cross and martyrs alternately.

At the Liturgy: At the entrance, the tropar of the Cross and of the martyrs, *Glory:* kondak of the martyrs, *both now:* kondak of the Cross. Holy God is sung. Prokeimen – *Save, O God, Thy people;* and *To the saints.* Epistle to the Corinthians per. 125, and to the Hebrews per. 330. Gospel from St. John, per. 60 and from St. Matthew, per. 38. Communion hymn – *Show us the light of Thy face, O Lord,* and *Rejoice in the Lord, you righteous.*

After Liturgy the Small Blessing of Waters is served according to the book of needs or the menaion. After this, in accordance with the Ukranian custom, we bless poppies and herbs.

The Cross is brought back into the Altar the evening of the same day after the dismissal of Vespers. After the dismissal of vespers the priest in a phelon censes the Cross, and to the singing of the tropar and kondak of the Cross carries it into the altar through the Royal Doors, preceeded by candlebearers, places it on the Holy Table and again censes it.

Saturday
15 (2 VIII) Translation of the Relics of the Protomartyr and Archdeacon Stephen from to Constantinople (c. 428) and the finding of the Relics of the Righteous Nicodemus, Gamaliel and Abibas. Hieromartyr Stephen, pope of Rome and companions (257).
Fast day, wine and oil permitted

Ord.: Rm. 15:30-33; Mt. 17:24-18:4.
Archdeacon: Acts 6:8-7:5, 47-60; Mt. 21:33-42

Sunday
16 (3 VIII) **10th Sunday after Pentecost.** Tone 1. Ven. Isaac, Dalmatus and Faustus (IV-V). Holy Myrrhbearer Salome. Protomartyr Rajden of Tsromi and Nikozi, Georgia (457). St. Cosmas, eunuch of Palestine (VI). St. Anthony the Roman (1147).
Fast day, wine and oil permitted

Matins: G10, Jn. 21:1-14.
Liturgy: 1 Cor. 4:9-16; Mt. 17:14-23.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the venerable fathers; *Glory*; *Both now*, dohmatyk – *Let us praise Mary the virgin*. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the venerable fathers, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 10th Resurrectional Gospel, from St. John per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and venerable fathers on 4; Irmosy of the resurrectional canon. Katavasia of the Exaltation – *A Cross did Moses inscribe*. After the 3rd ode: kondak, ikos and sessional hymn of the venerable fathers. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 10th Sunday Exapostilarion, *Glory*: *Both now*: theotokion of the 10th exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 10th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the venerable fathers. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 131. Gospel from St. Matthew, per. 72. Communion hymn – *Praise the Lord*.

Monday

17 (4 VIII) *11th week after Pentecost.* Holy Seven Youths ("the Seven Sleepers") of Ephesus: Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian and Antoninus (250; 408-450). Martyr Eudocia of Persia (362). Martyr Eleutherius of Constantinople (IV).
Fast day

Ord.: 2 Cor. 2:4-15; Mt. 23:13-22.

Tuesday

18 (5 VIII) Forefeast of the Transfiguration. Martyr Eusignius of Antioch (362). Hieromartyrs Antherus (236) and Fabian (250), popes of Rome. Martyrs Cantidius, Cantidian and Sibelius of Egypt. Martyr Pontius at Cimella in Gaul (257). Righteous Nona, mother of St. Gregory the Theologian (374).
Fast day

Ord.: 2 Cor. 2:14-3:3; Mt. 23:23-28.

Wednesday

19 (6 VIII) **The Holy Transfiguration of our Lord and Saviour Jesus Christ** (second feast of the Saviour). *St. Theoctist, Bp. of Chernihiv (1123).*
Fast day, fish, wine, and oil allowed.

Vespers: 1) Ex. 24:12-18; 2) Ex. 33:11-23, 34:4-6, 8; 3) 1 Kings 19:3-9, 11-13, 15-16.
Matins: Lk. 9:28-36.
Liturgy: 2 Pet. 1:10-19; Mt. 17:1-9.

At Great Vespers *Blessed is the man* is not sung. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the Aposticha: stykhyry of the feast. After the Song of Simeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *Tabor and Hermon.* Gospel from St. Luke, per. 45. Psalm 50. *Glory: All creation is filled with joy; both now: the same; Have mercy on me, O God:* stykhyra. Canons: both canons of the feast with their irmosy, katavasia of the Exaltation. After the 3rd ode: sessional hymn. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrains of the feast. They are sung to the irmos and the tropars. Exapostilarion of the feast. At the praises: 4 stykhyry of the feast, *Glory:both now:* of the feast. After the Great Doxology – the tropar of the

feast. Litanies and dismissal of the feast – *May Christ, who was transfigured in glory on mount Tabor before His holy disciples.* 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Antiphons of the feast. Entrance verse *Send forth Your light. . .*" (intoned by the deacon/priest), followed by the tropar of the feast, *Glory:both now:* kondak of the feast. Prokeimen of the feast. Epistle from the Catholic Epistle of St. Peter, per. 65. Gospel from St. Matthew, per. 70. In place of *It is truly worthy* we sing *Magnify, O my soul. . . Your birthgiving was undefiled. . .* (thus until the leavetaking of the feast). Communion hymn of the feast. After the prayer behind the ambon grapes and other fruit are blessed according to the order given in the book of needs. Dismissal of the feast.

Note: From this day until the leavetaking of the feast, during the week at matins we take the katavasia of the feast. During the entrance at Liturgy we sing *Come, let us worship. . . O Son of God, transfigured on the mountain, save us who sing to you. . .* The hymn to the Mother of God and dismissal of the feast.

Thursday
20 (7 VIII) **Afterfeast of the Transfiguration.** Martyr Dometius of Persia and his two disciples (363). *Ven. Pimen, the Much-suffering, of the Near Kyivan Caves (1110). Ven. Pimen, faster, of the Kyivan Caves (1239). St. Mercurius, of the Near Caves in Kyiv, bp. of Smolensk (1239).* Martyrs Marinus the Soldier and Asterius the Senator at Caesarea in Palestine (260). St. Or of the Thebaid (390). Virgin Potamia of Alexandria.
Fast day

Ord.: 2 Cor. 3:4-11; Mt. 23:29-39 (for Wednesday)
2 Cor. 4:1-6; Mt. 24:13-28 (for Thursday)

Friday
21 (8 VIII) St. Emilian the Confessor, Bp. of Cyzicus (815-820). *Ven. Gregory, the iconographer, of the Near Kyivan Caves (XII). St. Gregory, wonderworker of the Kyivan Caves (XIV).* St. Myron, bp. of Crete (350). Martyrs Eleutherius and Leonidas of Constantinople, and many infants with them. St. Gregory of Sinai (1346).
Fast day

Ord.: 2 Cor. 4:13-18; Mt. 24:27-33,42-51

Saturday
22 (9 VIII) **Holy Apostle Matthias** (ca. 63). Martyr Anthony of Alexandria. St. Psoes of Egypt (IV). Martyrs Julian, Marcian, John, James, Alexius, Demetrius,

Photius, Peter, Leontius, Mary the patrician and others of Constantinople (730).
Fast day, wine and oil allowed

At Vespers: 1) Acts 1:15-26; 2) 1 Jn. 3:21-4:6; 3) 1 Jn. 4:11-16.
At Matins: Jn. 21:15-25.
At Liturgy: Ord.: 1 Cor. 1:3-9; Mt. 19:3-12; Apostle:Acts 1:12-17, 21-26; Lk. 9:1-6.

Sunday
23 (10 VIII) **11th Sunday after Pentecost.** Tone 2. Holy Martyr and Archdeacon Lawrence of Rome, Hieromartyr Sixtus, Pope of Rome, and Martyrs Felicissimus and Agapitus, deacons, Martyr Romanus the soldier and others (258).
Fast day, wine and oil allowed

Matins: G11, Jn. 21:15-25.
Liturgy: 1 Cor. 9:2-12; Mt. 18:23-35.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 of the Transfiguration and 3 of the martyr; *Glory*; of the Transfiguration, *Both now*, dohmatyk – *The shadow of the law has passed away*. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory:both now:* of the Transfiguration. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the Transfiguration (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the martyr, *Both now*: of the Transfiguration. After the Kathismas the sessional hymns of the octoikh. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 11th Resurrectional Gospel, from St. John per. 67. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, Transfiguration on 4 and martyr on 4; Irmosy *Once in the deep.* Katavasia of the Exaltation – *A Cross did Moses inscribe*. After the 3rd ode: kondak of the feast and of the martyr. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 11th Sunday Exapostilarion, *Glory*: *Both now*: exapostilarion of the feast. At the praises: 4 stykhyry of the octoikh and 4 of the feast, *Glory*: 11th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the feast. Kondak of the resurrectional tone and of the feast alternately.

At the Liturgy: At the entrance - Tropar of the resurrectional tone, Tropar of the feast, *Glory:* Kondak of the resurrectional tone, *Both now:* Kondak of the feast. Prokeimen of the tone and of the feast. Epistle to the Corinthians per. 141. Gospel from St. Matthew, per. 77. In place of *It is truly worthy* we sing *Magnify, O my soul. . . Your birthgiving was undefiled. . .* The Communion hymns of Sunday and of the feast.

Monday

24 (11 VIII) *12th week after Pentecost.* Martyr and Archdeacon Euplus (304). *Ven. Martyrs Theodore and Basil, whose relics are in the Near Kyivan Caves (1098). Ven. Theodore, Prince of Ostrih, in the Kyivan Caves (c. 1483).* Virgin-martyr Susanna and those with her: Martyrs Gaius, Pope of Rome; Gabinus the priest, his brother and father of Susanna; Maximus, Claudius and his wife, Praepedigna, and their sons Alexander and Cutias (295).
Fast day

Ord.: 2 Cor. 5:10-15; Mk. 1:9-15

Tuesday

25 (12 VIII) Martyrs Anicletus and Photius, and many with them (305-306). Hieromartyr Alexander, bp. of Colmana (III). Martyrs Pamphilus and Capito.
Fast day

Ord.: 2 Cor. 5:15-21; Mk. 1:16-22.

Wednesday

26 (13 VIII) **Leavetaking of the Transfiguration.** Translation of the Relics of Ven. Maximus the Confessor (662). Martyrs Hippolytus of Rome and 18 martyrs with him, including Martyrs Concordia, Irenaeus, and Abundius (258). St. Tikhon, bp. of Voronezh, wonderworker of Zadonsk (1783).
Fast day

Ord.: 2 Cor. 6:11-16; Mk. 1:23-28.

The service is the same as that of the feast, with the exception that there is no entrance or paremii at vespers or polyelei at matins. At the Liturgy: tropar and kondak of the feast. Prokeimen, alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel reading of the day.

Thursday

27 (14 VIII) Forefeast of the Dormition. Prophet Micah (VIII c. B.C.). *Translation of the Relics of Ven. Theodosius, Abbot of the Kyivan Caves Monastery (1091).* Hieromartyr Marcellus, bp. of Apamea (389).
Fast day

Vespers: 1) Prov. 5:15-6:3; 2) Prov. 3:1-9; 3) Prov. 4:7-15.
Matins: Lk. 6:17-23.
Liturgy: Ord.: 2 Cor. 7:1-10; Mk. 1:29-35 (for Thursday); 2 Cor. 7:10-16; Mk. 2:18-22 (for Friday); Venerable Father: Heb. 13:7-16; Mt. 11:27-30.

Friday
28 (15 VIII) **The Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary.** New Martyrs Priest Paul Szwajko and Matushka Joanna (Kholm and Pidlassia) (1943).
Fast day, fish, wine and oil allowed

Vespers: 1) Gen. 28:10-17; 2) Ezek. 43:27-44:4; 3) Prov. 9:1-11.
Matins: Lk. 1:39-49, 56.
Liturgy: Phil. 2:5-11; Lk. 10:38-42, 11:27-28.

At Great Vespers *Blessed is the man* is not sung. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the Aposticha: stykhyry of the feast. After the Song of Simeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins[14]: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *I will remember thy name.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Through the prayers of the Theotokos; both now: the same; Have mercy on me, O God:* stykhyra of the feast. Canons: both canons of the feast with their irmosy, Katavasia – the same. After the 3rd ode: hypakoe. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrain of the feast, *Angels having beheld the dormition*. It is sung to the irmos and the tropars. Exapostilarion of the feast. At the praises: 4 stykhyry of the feast, *Glory:both now:* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal. 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory:both now:* kondak of the feast. Prokeimen of the feast. Epistle to the Phillipians, per. 240. Gospel from St. Luke, per. 54. In

[14] As in Jerusalem, according to the custom of the Holy-Dormition Monastery of the Caves in Kyiv and many other churches in Ukraine, at the all-night vigil, during matins, the order of the funeral of the Most Holy Theotokos is served with the carrying out of the plashchanytsia of the Theotokos (similar to matins of Holy Saturday when the order for the funeral of Christ the Saviour). For the details and order of this service refer to the festal menaion.

place of *It is truly worthy* we sing *Angels having beheld the dormition* and the irmos – *The laws of nature are overcome*. Communion hymn of the feast. After the dismissal it is customary to bless flowers and fragrant herbiage according to the order given in the book of needs.

Note: From this day until the leavetaking of the feast, during the week at matins we take the katavasia of the feast. During the entrance at Liturgy we sing *Come, let us worship. . . O Son of God, through the prayers of the Theotokos save us who sing to you. . .* The hymn to the Mother of God of the feast.

Saturday

29 (16 VIII) **Afterfeast of the Dormition. Translation of the Image Not-made-by-hands of our Lord Jesus Christ from Edessa to Constantinople** (third feast of the Saviour) (944). Martyr Diomedes the Physician of Tarsus in Cilicia (298). 33 Martyrs of Palestine. St. Cherimon of Egypt (IV).

Matins: Lk. 9:51-56, 10:22-24.
Liturgy: Ord.: 1 Cor. 1:26-29; Mt. 20:29-34; Image: Col. 1:12-18; Lk. 9:51-56, 10:22-24.

Sunday

30 (17 VIII) **12th Sunday after Pentecost.** Tone 3. Martyr Myron of Cyzicus (250). *Ven. Alypius, the iconographer, of the Near Kyivan Caves (c. 1114).* Martyrs Paul and Juliana of Syria (273). Martyrs Thyrsus, Leucius, and Coronatus with others in Bithynia (ca. 250). Martyr Patroclus of Troyes (270-275). Martyrs Straton, Philip, Eutychian and Cyprian of Nicomedia (303).

Matins: G1, Mt. 28:16-20.
Liturgy: 1 Cor. 15:1-11; Mt. 19:16-26

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 of the Dormition and 3 of the martyr; *Glory*; of the Dormition, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory:both now:* of the Dormition. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the Dormition (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the martyr, *Both now*: of the Dormition. After the Kathismas the sessional hymns of the octoikh. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 1st Resurrectional Gospel, from St. Matthew per. 116. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, Dormition on 4 and martyr on 4; Irmosy *He Who according to His will.* Katavasia of the

Dormition. After the 3rd ode: kondak of the feast and of the martyr. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 1st Sunday Exapostilarion, *Glory*: *Both now*: exapostilarion of the feast. At the praises: 4 stykhyry of the octoikh and 4 of the feast, *Glory*: 1st matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the feast. Kondak of the resurrectional tone and of the feast alternately.

At the Liturgy: At the entrance - Tropar of the resurrectional tone, Tropar of the feast, *Glory:* Kondak of the resurrectional tone, *Both now:* Kondak of the feast. Prokeimen of the tone and of the feast. Epistle to the Corinthians per. 158. Gospel from St. Matthew, per. 79. In place of *It is truly worthy* we sing the refrain *Angels witnessing thy dormition* and the irmos, The Communion hymns of Sunday and of the feast.

Monday

31 (18 VIII) *13th week after Pentecost.* Martyrs Florus and Laurus (II). Martyrs Hermes, Serapion, and Polyaenus of Rome (II). Hieromartyr Emilian, bp. of Trebia, and Martyrs Hilarion, Dionysius, Hermippus and others (about 1,000) in Italy (ca. 300). Sts. John (674) and George (683), patriarchs of Constantinople. St. Macarius, abbot of the Peleclete (840). St. John of Rila (946).

Ord.: 2 Cor. 8:7-15; Mk. 3:6-12

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Tuesday

1 (19 VIII) Martyr Andrew Stratelates, and those 2593 soldiers with him (284-305). Martyrs Timothy, Agapius, and Thecla of Palestine (304).

Ord.: 2 Cor. 8:16-9:5; Mk. 3:13-19.

Wednesday

2 (20 VIII) Prophet Samuel (XI c. B.C.). Martyrs Severus, Memnon, and 37 soldiers in Thrace (304).
Fast day

Ord.: 2 Cor. 9:12-10:7; Mk. 3:20-27

Thursday

3 (21 VIII) Holy Apostle Thaddeus of the Seventy (c. 44). Martyr Bassa and her sons Thegonius, Agapius and Pistus (305-311). *Ven. Abramius of the Near Kyivan Caves (XII-XIII).*

Ord.: 2 Cor. 10:7-18; Mk. 3:28-35

Friday

4 (22 VIII) Martyr Agathonicus and his companions: Martyrs Zoticus, Theoprepius, Acindynus, Severian, Zeno, and others who suffered under Maximian (305-311). St. Anthusa of Syria (298). Hieromartyr Athanasius, bp. of Tarsus and Martyrs Charesimus and Neophytus (ca. 257). Martyr Eulalia of Barcelona (303). New Hieromartyr Gorazd, bp. of Prague (1942).
Fast day

Ord.: 2 Cor. 11:5-21; Mk. 4:1-9

Saturday

5 (23 VIII) **Leavetaking of the Dormition.** Martyr Lupus (c. 306). Hieromaryr Irenaeus, Bp. of Lyons (202). Martyr Victor of Marseilles (III). Sts. Eutychius (540) and Florentius (547) of Nursia. St. Callinicus, pat. of Constantinople (705).

Liturgy: Ord.: 1 Cor. 2:6-9; Mt. 22:15-22; Theotokos: Phil. 2:5-11; Lk. 10:38-42, 11:27-28

The service is the same as that of the feast, with the exception that there is no entrance or paremii at vespers or polyelei and magnification at matins. At the Liturgy: tropar and kondak of the feast. Prokeimen, alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel readings first of the day and then of the feast.

Sunday

6 (24 VIII) **13th Sunday after Pentecost.** Tone 4. Hieromartyr Eutychius, disciple of St. John the Theologian (I). *Hieromartyr Maxim (Sandovich) of Horlytsia (1914).* Martyr Tation at Claudiopolis (305). Virgin-martyr Cyra of Persia (558). St. George Limniotes the confessor of Mt. Olympus (716). New-martyr and Equal-to-the-Apostles Cosmas of Aitolia (1779).

Matins: G2, Mk. 16:1-8.
Liturgy: 1 Cor. 16:13-24; Mt. 21:33-42

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the hieromartyr; *Glory*; *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the hieromartyr, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 2nd Resurrectional Gospel, from St. Mark per. 70. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and hieromartyr on 4; Irmosy of the resurrectional canon. Katavasia of the Exaltation. After the 3rd ode: kondak, ikos and sessional hymn of the hieromartyr. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 2nd Sunday Exapostilarion, *Glory*: *Both now*: theotokion of the 2nd exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 2nd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb.*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the hieromartyr. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 166. Gospel from St. Matthew, per. 87. Communion hymn – *Praise the Lord*.

Monday

7 (25 VIII) *14th week after Pentecost.* **Translation of the Relics of the Apostle Bartholomew** (VI). Holy Apostle Titus of the Seventy, Bp. of Crete (I). Sts. Varses and Eulogius (ca. 386), bps. of Edessa and St. Protogenes, bp. of Carrhae (IV), confessors. St. Menas, Patriarch of Constantinople (536-552).

Ord.: 2 Cor. 12:10-19; Mk. 4:10-23.
Apostle: Titus 1:1-4,2:15-3:3,12,13,15; Mt. 5:14-19

Tuesday

8 (26 VIII) Martyrs Adrian and Natalia and 33 companions of Nicomedia (305-311). St. Tithoes of the Thebaid (IV), disciple of St. Pachomius the Great (IV). St. Ibestion the Confessor.

Ord.: 2 Cor. 12:20-13:2; Mk. 4:24-34.

Wednesday

9 (27 VIII) Ven. Pimen the Great (c. 450). *Ven. hieromartyr Kuksha and Pimen, with his disciple Nicon, of the Near Kyivan Caves (after 1114).* St. Hosius the confessor, Bishop of Cordova (359). St. Liberius, the Confessor, pope of Rome (366). St. Pimen of Palestine (605). Great-martyr Phanourius the Newly-revealed of Rhodes.
Fast day

Ord.: 2 Cor. 13:3-13; Mk. 4:35-41.

Thursday

10 (28 VIII) Ven. Moses the Black (400). ***Uncovering of the Relics of Ven. Job, Abbot and Wonder-worker of Pochayiv. Synaxis of the Ven. Fathers of the Kyivan Caves Monastery, whose relics are in the Far Caves (of St. Theodosius).*** Righteous Anna the Prophetess (I). Martyr Queen Susanna of Georgia (475). St. Theodore, prince of Ostroh (1483).

Vespers: 1) Prov. 5:15-6:3; 2) Prov. 3:1-9; 3) Prov. 4:7-15.
Matins: Mt. 11:27-30.

Liturgy: Venerable Fathers: Gal. 5:22-6:2; Mt. 4:25-5:12; Ord.: Gal. 1:1-10, 20:2-5; Mk. 5:1-20 (for Thursday); Gal. 2:6-10; Mk. 5:22-24,35:6-1 (for Friday)

Friday

11 (29 VIII) **The Beheading of the Holy Glorious Prophet, Forerunner, St John the Baptist.** Sts. Candida (418) and Gelasia (422) of Constantinople. St. Theodora, nun, of Thessalonica (892).
Fast day, wine and oil permitted

Vespers: 1) Is. 40:1-3, 9, 41:17-18, 45:8, 48:20-21, 54:1; 2) Mal. 3:1-3, 5-7, 12, 18, 4:4-6; 3) Wis. 4:7, 16-17, 19-20.
Matins: Mt. 14:1-13.
Liturgy: Acts 13:25-32; Mk. 6:14-30.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the saint, *Glory;* of the saint; *Both now:* dohmatyk: *Who would not bless thee*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the Forerunner. The Aposticha of the Forerunner. After the Song of Simeon at the blessing of loaves the tropar of the forerunner (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: Tropar of the forerunner (twice), *Glory*: *Both now*: theotokion of tone 2: *Above understanding*. After the Kathismas the sessional hymns of the Forerunner. Polyelei and magnification. After the small litany the sessional hymn of the Forerunner. *From my youth*. Prokeimen – *Precious in the sight of the Lord.* Gospel, from St. Mattjew per. 57. Psalm 50. *Glory: Through the prayers of the prophet, forerunner and Baptist John. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* stykhyra – *The disciple of the most-wicked devil.* Canons of the Forerunner: Katavasia of the Exaltation. After the 3rd ode: the sessional hymn. After the 6th ode: kondak and ikos. At the 9th ode: *More honourable*. Exapostilarion of the Forerunner. At the praises: 4 stykhyry of the Forerunner, *Glory*: of the forerunner; *Both now*: *O Theotokos you are the true vine*. After the Great Doxology: the tropar of the Forerunner. *Glory:both now. Above understanding.* 1st hour.

At the hours: Tropar and Kondak of the Forerunner.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the Forerunner; *Glory:* kondak of the Forerunner; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen in tone 7: *The righteous man shall reoice in the Lord.* Epistle from Acts per. 33. Gospel from St. Mark,

per. 24. Communion hymn – *The righteous man shall be in everlasting remembrance*.

Saturday

12 (30 VIII) Ss. Alexander (340), John (595), and Paul the New (784), patriarchs of Constantinople. St. Christopher of Palestine (VI). St. Fantinus of Calabria (IX).

Ord.: 1 Cor. 4:1-5; Mt. 23:1-12

Sunday

13 (31 VIII) **14th Sunday after Pentecost.** Tone 5. The Deposition of the Cincture (Sash) of the Most Holy Theotokos (395-408). *St. John, Metropolitan of Kyiv (1089).* Hieromartyr Cyprian, Bp. of Carthage (258). St. Gennadius, pat. of Constantinople (471).
{St. Aidan, Bp. of Lindisfarne (651)}

Matins: G3 – Mk. 16: 9 – 20
Liturgy: 2 Cor. 1:21-2:4; Mt. 22:1-14

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the Theotokos; *Glory*; of the Theotokos *Both now*, dohmatyk – *In the Red Sea*. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh, *Glory:both now:* of the Theotokos. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: *Both now*: of the Theotokos, tone 8. After the Kathismas the sessional hymns of the Resurrection. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 3rd Resurrectional Gospel, from St. Mark per. 71. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 2, Theotokos on 2 and the two canons of the Theotokos on 6; Irmosy of the resurrectional canon. Katavasia of the Exaltation. After the 3rd ode: kondak of the Theotokos in tone 4. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 3rd Sunday Exapostilarion, *Glory*: *Both now*: of the Theotokos. At the praises: 8 stykhyry of the octoikh, *Glory*: 3rd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the Theotokos. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone and of the Theotokos. Epistle to the Corinthians per. 170 and to the Hebrews per. 320. Gospel from St. Matthew, per. 89 and St. Luke per. 54. Communion hymns – *Praise the Lord*, and *I will take the cup of Salvation.*

Monday
14 (1 IX) **15th week after Pentecost. Ecclesiastical New Year (Indiction).** Ven. Simeon Stylites (459) and his mother, Ven. Martha (428). Martyr Aeithalas of Persia (380). Holy 40 Women Martyrs and Martyr Ammon the deacon, their teacher at Heraclea in Thrace (321-3). Martyrs Callista and her brothers Evodus and Hermogenes, at Nicomedia (309). Righteous Joshua the son of Nun (1400 B.C.). Day of thanksgiving to the Creator for the great gift of creation and of prayer for its protection (decision of the Ecumenical Patriarchate, 1989).

At Vespers: 1) Is. 61:1-9; 2) Lev. 26:3-12, 14-17, 19-24; 3) Wis. 4:7-15.
At Liturgy: 1 Tim. 2:1-6; Lk. 4:16-22 (Indiction); Col. 3:12-16; Mt. 11:27-30 (Venerable Father).

The service is taken entirely from the menaion. At Vespers: Entrance and Paremii. At Matins: we do not sing the Polyelei, but the Great Doxology is sung. After the Liturgy we serve the new years moleben'.

Tuesday
15 (2 IX) Martyr Mamas (275) and his parents, Theodotus and Rufina (III). St. John the Faster, Patriarch of Constantinople (595). *Ven. Antony (1073) and Theodosius (1074) of the Kyiv Caves.* 3,618 Martyrs at Nicomedia (III-IV).

Ord.: Gal. 2:11-16; Mk. 5:24-34 (for Monday)
Gal. 2:21-3:7; Mk. 6:1-7 (for Tuesday)

Wednesday

16 (3 IX) Hieromartyr Anthimus, Bp. of Nicomedia, and those with him: Martyrs Theophilus the deacon, Dorotheos, Mardonius, Migdonius, Peter, Indes, Gorgonius, Zeno, the Virgin Domna, and Euthymius (302). St. Pheobe, deaconess (I). Martyr Basilissa of Nicomedia (309). Hieromartyr Aristion, Bishop of Alexandria (III). Ven. Theoctistus (467), fellow-faster with St. Euthymius the Great.
Fast day

Ord.: Gal. 3:15-22; Mk. 6:7-13.

Thursday

17 (4 IX) Hieromartyr Babylas, Bishop of Antioch, and those with him: Martyrs Urban, Prilidian, and Epolonius, and their mother Christodula (251). Holy Prophet and God-seer Moses (1531 B.C.). *Uncovering of the relics of St. Ioasaph of Bilhorod (1911).* Martyr Hermione, daughter of Apostle Philip the Deacon (117). Martyr Bablyas of Nicomedia, and with him 84 children (IV). Martyrs Theodore, Mianus, Julian, Kion, and Centurionus of Nicomedia (305 – 311).

Ord.: Gal. 3:23-4:5; Mk. 6:30-45

Friday

18 (5 IX) Holy Prophet Zachariah and Righteous Elizabeth, parents of St. John the Forerunner (I). *Ven. Martyr Athanasius of Brest (1648). Martyrdom of the Holy Prince Hlib, in holy baptism David (1015).* Martyrs Thathuil and his sister Bebaia of Edessa (98-138). Virgin-martyr Raisa (or Iraida) of Alexandria (308). Martyrs Juventinus and Maximus, soldiers at Antioch (361-363). Martyrs Urban, Theodore, Medimnus, and 77 Companions at Nicomedia (370). Martyrs Abdas, Hormizd and Sunin of Persia (ca. 424) *Fast day.*

Ord.: Gal. 4:8-21; Mk. 6:45-53
Prophet: Heb. 6:13-20; Mt. 23:29-39

Saturday

19 (6 IX) Commemoration of the Miracle of the Archangel Michael at Colossae (IV). Martyrs Eudoxius, Zeno Macarius and 1,104 soldiers in Melitene (311). St. Archippus of Hierapolis (IV). Martyr Romulus and the 11,000 with him in Armenia (II). Hieromartyr Cyril, Bishop of Gortyna (III-IV). Martyrs Cyriacus, Faustus, Abibus, and 11 others at Alexandria (250). St. David of Hermopolis in Egypt (VI).

Ord.: 1 Cor. 4:17-5:5; Mt. 24:1-13
Archangel: Heb. 2:2-10; Lk. 10:16-21

Sunday
20 (7 IX) **15th Sunday after Pentecost, before the Exaltation.** Tone 6. **Forefeast of the Nativity of the Theotokos.** Martyr Sozon (c. 304). *Ven. Martyr Macarius of Kaniv, Archimandrite of Ovruch, of Pereyaslav (1678).* Apostles Evodus (66) and Onesiphorus (67) of the Seventy. Martyr Eupsychius of Caesarea in Cappadocia (II). St. Luke, abbot of the monastery of the Deep Stream (X).

Matins: G4, Lk. 24:1-12.2
Liturgy: Gal. 6:11-18; Jn. 3:13-17 (Sunday before the Exaltation); Cor. 4:6-15; Mt. 22:35-46 (Ord.)

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 of the forefeast and 3 of the martyr; *Glory*; of the forefeast, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory:both now:* of the forefeast. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the forefeast (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the martyr, *Both now*: of the forefeast. After the Kathismas the sessional hymns of the octoikh. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 4th Resurrectional Gospel, from St. Luke per. 112. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional with its irmos on 4, Theotokos on 2, forefeast on 4 and martyr on 4; Katavasia of the Exaltation. After the 3rd ode: kondak and ikos of the forefeast, and kondak of the martyr; *Glory:* sessional hymn of the martyr, *both now:* sessional hymn of the forefeast. After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 4th Sunday Exapostilarion, *Glory*: exapostilarion of the martyr *Both now*: exapostilarion of the forefeast. At the praises: 5 stykhyry of the octoikh and 3 of the forefeast (with their refrains), *Glory*: 4th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the forefeast and the martyr alternately. Kondak of the resurrectional tone and of the forefeast alternately.

At the Liturgy: At the entrance - Tropar of the resurrectional tone, Tropar of the forefeast, *Glory:* kondak of the resurrectional tone, *both now:* kondak of the forefeast. Prokeimen of the Sunday before the

Exaltation in tone 6 – *Save Thy people, O Lord.* Epistle to the Galatians per. 215 and to the Corinthians per. 176. Gospel from St. John per. 9 and from St. Matthew, per. 92. In place of *It is truly worthy* we sing the refrain *Angels witnessing thy dormition* and the irmos, The Communion hymns of Sunday *Praise the Lord* and of the martyr *The righteous man*.

Monday
21 (8 IX) *16th week after Pentecost.* **The Nativity of our Most Holy Lady the Theotokos and Ever-virgin Mary.**
Sophia, the Wisdom of God (of Kyiv). Kholm, and Pochaiv icons of the Mother of God.

Vespers: 1) Gen. 28:10-17; 2) Ez. 43:27-44:4; 3) Prov. 9:1-11.
Matins: Lk. 1:39-49, 56.
Liturgy: Phil. 2:5-11; Lk. 10:38-42,11:27,28

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* 1st Stykhyra. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the Aposticha: stykhyry of the feast. After the Song of Simeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *I will remember thy name.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Through the prayers of the Theotokos; both now: the same; Have mercy on me, O God:* stykhyra of the feast. Canons: both canons of the feast with their irmosy, Katavasia – of the Exaltation. After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrain of the feast, *Magnify, O my soul, the most glorious nativity of the Mother of God*. Exapostilarion of the feast. At the praises: 4 stykhyry of the feast, *Glory:both now:* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal. *Glory:both now.* 3rd matinal doxasticon. 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory:both now:* kondak of the feast. Prokeimen of the feast. Epistle to the Phillipians, per. 240. Gospel from St. Luke, per. 54. In place of *It is truly worthy* we sing the refrain *Magnify, O my soul, the most glorious nativity of the Mother of God:* and the irmos *Virginity is foreign to mothers.* Communion hymn of the feast.

Note: From this day until the leavetaking of the feast, during the week at Liturgy, after the entrance we sing *Come, let us worship. . . O Son of God, through the prayers of the Theotokos save us who sing to you. . .* and in place of *It is truly worthy* we sing the hymn to the Mother of God of the feast.

Tuesday

22 (9 IX) **Afterfeast of the Nativity of the Most-holy Theotokos.** Holy and Righteous Ancestors of God, Joachim and Anna. Martyr Severian (320). *Uncovering of the relics and glorification of St. Theodosius, Archbishop of Chernihiv (1896).* St. Theophanes the Confessor and Faster of Mt. Diabenos (299). Commemoration of the Third Ecumenical Council (431). Blessed Niketas the hidden at Constantinople (XII).

Ord.: Gal. 4:28-5:10; Mk. 6:54-7:8 (for Monday);Gal 5:11-21; Mk. 7: 5-16 (for Tuesday); Gal. 4:22-31; Lk. 8:16-21 (Ancestors-of-God).

Wednesday

23 (10 IX) Martyrs Menodora, Metrodora and Nymphodora (305-311). *Ven. Paul the Obedient, of the Kyivan Caves (XIII-XIV).* Holy Apostles Apelles, Lucius, and Clement of the Seventy. Martyr Barypsabas in Dalmatia (II). St. Pulcheria the Empress (453). Sts. Peter (826) and Paul (IX), bps. of Nicea.
Fast day

Ord.: Gal 6: 2-10; Mk. 7:14-24.

Thursday

24 (11 IX) Ven. Theodora of Alexandria (474-491). Martyrs Demetrius, his wife Euanthia, and ther son Demetrian at Skepsis on the Hellespont (I). Martrys Diodorus, Didymus, and Diomedes of Laodicea (362-364). St. Euphrosynus the Cook of Alexandria (IX). Ven. Silouan the Athonite (1938).

Ord.: Eph. 1:1-9; Mk. 7:24-30.

Friday

25 (12 IX) **Leavetaking of the Nativity of the Theotokos.** Hieromartyr Autonomus, Bp. in Italy (313). Martyr Julian of Galatia, and 40 martyrs with him (IV). Martyr Theodore of Alexandria (606). St. Coronatus, bp. of Nicomedia (249-259).
Fast day

Ord.: Eph. 1:7-17; Mk. 8:1-10; Theotokos: Phil. 2:5-11; Lk. 10:38-42, 11:27,28

The service is the same as that of the feast, with the exception that there is no entrance or paremii at vespers or polyelei and magnification at matins. At the Liturgy: tropar and kondak of the feast. Prokeimen, alleluia verses, hymn to the Mother of God and communion hymn of the feast. Epistle and Gospel readings first of the day and then of the feast.

Saturday
26 (13 IX) Saturday before the Exaltation. **Forefeast of the Exaltation of the Holy and Life-giving Cross.** Commemoration of the Founding of the Church of the Resurrection (Holy Sepulchre) at Jerusalem (IV). Hieromartyr Cornelius the Centurion (I). Martys Cronides, Leontius, and Serapion of Alexandria (307). Martyr Straton of Nicomedia in Bithynia (III). Martyr Seleucus of Galatia (320). Martys Elias, Zoticus, Lucian, Valerian, Macrobius, and Gordian at Tomi in Moesia (320). Great-martyr Ketevan, queen of Kakheti, Georgia (1624).

Saturday before the Exaltation: I Cor. 2: 6 – 9; Mt. 10: 37 – 11:1. Ord.: I Cor. 10:23-28; Mt. 24:34-44

Sunday
27 (14 IX) **16th Sunday after Penteocost.** Tone 7. **The Exaltation of the Precious and Life-giving Cross of the Lord.** Repose of St. John Chrysostom, Archbishop of Constantinople (407)
Fast day, wine and oil allowed.

Vespers: 1) Ex. 15:22-27, 16:1-2; 2) Prov. 3:11-18; 3) Is. 60:11-16.
Matins: Jn. 12:28-36.
Liturgy: 1 Cor. 1:18-24; Jn. 19:6-11, 13-20, 25-28, 30-35.

NOTE: Nothing from the Oktoikh is sung. The entire service is taken from the Menaion.

Before Vespers the priest in a phelon goes to the table of oblation where the precious cross, decorated with basil (or other flowers) has been prepared and rests on a tray, covered with an aer. The Royal doors and curtain are closed. The priest: *Blessed is our God*. Deacon or reader in the altar *Amen*, Trisagion, and after the *Lord's prayer — Amen. O Lord, save Your people. . ., Glory: Both now, O Christ God. . ..* During the singing the priest censes the Cross, and after the exclamation he bows, places the Cross upon his head and transfers it to the Holy Table, preceded by candlebearers. He places it where the Gospel (which has been placed up-right between the antimension and the tabernacle in advance) normally rests. After this the curtain and Royal doors are opened and the vigil begins.

At Great Vespers we do not sing *Blessed is the man*. At *Lord, I have cried* 8 stykyry of the feast, *Glory: Both now* of the feast. The Prokeimen *Our God is in heaven and earth: he has done whatever he willed* (because the Exaltation falls on Sunday). 3 Paremii. At the Litia the stykhyry of the feast. Aposticha of the feast. After the song of Simeon, at the blessing of loaves the Tropar of the feast thrice.

At Matins at *God is the Lord* the Tropar of the feast thrice. After the Kathismas the sessional hymns of the feast. Polyelei, Magnification (which is sung by the clergy before the Holy Table, as the Cross rests there). Sessional hymns of the feast. *From my youth*. . . Prokeimen *All nations have seen the salvation of our God*. Gospel of St. John, per. 42. After the Gospel *Having beheld the Resur-rection of Christ* and the rest, with the verses of the feast (there is no veneration of the icon, nor anointing with oil). Canon of the feast day with the Katavasia of the Exaltation, *A Cross did Moses inscribe*. We do not sing *More honourable*, but the refrain of the feast. Svitylen of the feast. At the praises 4 stykhyry of the feast, *Glory: Both now* of the feast. At the Great Doxology the presiding priest in full vestments censes thrice around the Holy Table, during the singing of the Trisagion makes three great prostrations before the Holy Table and takes up the Cross upon his head. During the final, drawn out *Holy God* (sung to the funeral melody) he carries out the Holy Cross on his head, through the north doors and comes before the Royal doors preceded by candlebearers. After the ending of the *Holy God* the priest exclaims before the Royal doors *Wisdom. Stand aright*. The choir sings *O Lord, save Your people* (thrice). (In Cathedrals and monasteries and where it is customarily done the exaltation of the cross takes place. The order for this is found in the Festal Menaion[15]) *Before Your Cross* is sung thrice. The stykhyra *Come, ye faithful* is sung. The priest places the Cross, decorated with basil, on the analoi. The priest and faithful, one by one, approach and venerate the Cross. The priest then anoints the faithful with the blessed oil and distributes the blessed bread. After the stykhyra the litanies and dismissal. 1st hour.

At the hours: the Tropar and Kondak of the feast.

At the Liturgy: Antiphons of the feast. The Entrance verse (intoned by the deacon/priest) *Exult the Lord our God. . .* Tropar and Kondak of the feast. In place of the Trisagion *Before your Cross*. Prokeimen, Epistle, Alleluia, Gospel, Hymn to the Mother of God and Communion verse of the feast.

Note: From today till the leavetaking of the feast during the week at Liturgy, at the entrance we sing *Come, let us worship. . . O Son of God,*

[15] In Sobors and Monasteries and there, where the custom abides, the order for the Exaltation of the Cross is performed. For the specifics of the rite refer to the festal menaion.

crucified in the flesh, save us who sing to You and the Hymn to the Mother of God of the feast in place of *It is truly worthy*.

Monday

28 (15 IX) *17th week after Pentecost.* **Afterfeast of the Exaltation of the Cross.** Great Martyr Nicetas (c. 372). Uncovering of the relics of St. Acacius the Confessor, bp. of Antioch (257). Martyrs Theodotus, Asclepiodotus, and Maximus of Adrianopolis (305-311). Martyr Porphyrius the Mime of Caesaria (361). Uncovering of the relics of the Holy Protomartyr and Archdeacon Stephen (415). St. Philotheus the Presbyter of Asia Minor (X).

Ord.: Eph. 1:22-2:3; Mk. 10:46-52

Tuesday

29 (16 IX) Great Martyr Euphemia the All-praised (304). St. Sebastiana, disciple of St. Paul the Apostle, martyred at Heraclea (86). Martyr Melitina of Marcianopolis (II). Martyrs Victor and Sosthenes at Chalcedon (304). St. Dorotheus, hermit of Egypt (IV). Martyr Ludmilla (927), grandmother of St. Wenceslaus, prince of the Czechs. New Martyrs Isaac and Joseph, at Karnu, Georgia (808).
{St. Edith, nun of Wilton (984)}

Ord.: Eph. 2:19-3:7; Mk. 11:11-23.
Great-martyr: II Cor 6: 1 – 10; Lk. 7: 36 - 50

Wednesday

30 (17 IX) Martyr Sophia and her three daughters: Faith, Hope and Love (c. 137). Martyr Theodota at Nicaea (230). 156 Martyrs of Palestine, including bishops Peleus and Nilus, Zeno the priest and the noblemen Patermuthius and Elias (310).
Fast day

Ord.: Eph. 3:8-21; Mk. 11:23-26

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Thursday
1 (18 IX) St. Eumenes, Bp. of Gortyna (VII). Martyr Ariadne of Phrygia (II). Martyrs Sophia and Irene of Egypt (III). St. Castor of Alexandria.

Ord.: Eph. 4:14-19; Mk. 11: 27-33

Friday
2 (19 IX) Martyrs Trophimus, Sabbatius and Dorymedon (276). *Holy Great-Prince and Martyr Ihor of Chernihiv and Kyiv, in holy baptism George and in monasticism Gabriel (1147).* St. Zosimas, hermit of Cilicia (IV).
Fast day.

Ord.: Eph. 4:17-25; Mk. 12:1-12.

Saturday
3 (20 IX) Saturday after the Exaltation. Great Martyr Eustathius (Eustace) Placidas, his wife Theopistes, and their children, Agapius and Theodore (c. 118). *Martyrs and confessors Michael, Prince of Chernihiv, and his counselor, Theodore, wonderworkers (1245).* Blessed prince Oleh of Briansk (ca. 1285).

Saturday after the Exaltation I Cor. 1:26-29; Jn. 8:21-30
Ord.: I Cor. 14:20-25; Mt. 25: 1-13
Martyrs: Rom. 8: 28 – 39; Jn. 15:17 – 16:2

Sunday.
4 (21 IX) **17th Sunday after Pentecost.** Tone 8**. Leavetaking of the Exaltation of the Holy Cross.** Holy Apostle Quadratus of the Seventy (c. 130). *Uncovering of the Relics of St. Demetrius, Metropolitan of Rostov (1752).* Hieromartyr Hypatius, bp. of Ephesus, and his priest Andrew (730). Sts. Isaacius and Meletius, bps. of Cyprus. Martyr Eusebius of Phoenicia (II). Martyr Priscus of Phrygia.

Matins: G6, Lk. 24:36-53.
Liturgy: Sunday after Exaltation: Gal. 2:16-20; Mk. 8:34-9:1; Ord.: II Cor. 6:16-7:1; Mt. 15: 21-28.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 6 of the feast; *Glory*; of the feast, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory:both now:* of the feast. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the feast (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: *Both now*: of the feast. After the Kathismas the sessional hymns of the octoikh. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 6th Resurrectional Gospel, from St. Luke per. 114. *Having beheld the Resurrection of Christ* and the rest as usual. Canons: Resurrectional with its irmos on 4, Theotokos on 2, feast on 8; Katavasia of the Exaltation. After the 3rd ode: kondak and ikos and sessional hymn of the feast; After the 6th ode: kondak and ikos of the resurrectional tone. At the 9th ode: *More honourable*. 6th Sunday Exapostilarion, *Glory*: *Both now*: exapostilarion of the feast. At the praises: 4 stykhyry of the octoikh and 4 of the feast, *Glory*: 6th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the feast. Kondak of the resurrectional tone and of the feast alternately.

At the Liturgy: At the entrance,

Tropar of the resurrectional tone
Tropar of the feast
Glory: kondak of the resurrectional tone
Both now: kondak of the feast.

Prokeimen of the tone and of the feast – *Exalt the Lord our God.* Epistle to the Galations per. 203 and to the Corinthians per. 182. Gospel from St. Mark per. 37 and from St. Matthew, per. 62. In place of *It is truly worthy* we sing the refrain *Magnify, O my soul* and the irmos. The Communion hymns of the feast *Shine Your light upon us* and of Sunday *Praise the Lord*.

After the dismissal of Liturgy the priest proceeds to the Cross, censes it, takes it up upon his head and carries it through the Royal doors to the singing of *O Lord, save Your people. . . Glory: both now. . . O Christ God. . .* The priest blessed the faithful with the Cross from the Royal doors, and then places the Cross on the Holy Table and censes it again from all four sides.

Monday
5 (22 IX) *18th week after Pentecost.* Prophet Jonah (IX BC). Hieromartyr Phocas, Bp. of Sinope (117). St. Jonah the Presbyter (IX) father of St. Theophanes the Hymnographer and St. Theodore Graptus. Martyr Phocas the Gardener of Sinope (320). St. Peter the Tax-collector of Constantinople (VI). *St. Theophanes the Silent, recluse of the Kyivan Caves.*

Ord.: Eph. 4: 25-32; Lk. 3:19-22

Tuesday

6 (23 IX) **The Conception of the Holy Prophet, Forerunner, St. John the Baptist.** Virgin-martyr Rhais of Alexandria (308). St. Xanthippa and Polyxena (109), disciples of the Apostles, at Spain. Martyrs Andrew and John and his sons Peter and Antoninus of Syracuse, martyred in Africa (886).

Ord.: Eph. 5: 20-26; Lk. 3:23-4:1
Forerunner: Gal. 4:22-31; Lk. 1:5-25

Wednesday

7 (24 IX) Protomartyr and Equal-to-the-Apostles Thecla (I). St. Coprius, monk of Palestine (530). St. Vladislav of Serbia (1239).
Fast day

Ord.: Eph. 5:25-33; Lk. 4:1-15.
Protomartyr: II Tim. 3: 10 – 15; Mt. 25: 1 - 13

Thursday

8 (25 IX) Ven. Euphrosyne of Alexandria (V). Monk-martyr Paphnutius and 546 companions in Egypt (III). *Ven. Dositheus of Kyiv (1776).*
{St. Finbar (Barry), bp. of Cork (ca.633)}

Ord.: Eph. 5:33-6:9; Lk. 4:16-22 (for Thursday).
Eph. 6:18-24; Lk. 4:22-30 (for Friday)

Friday

9 (26 IX) **Repose of the Holy Apostle and Evangelist John the Theologian** (96-117). Righteous Gideon, judge of Israel.
Fast day, wine and oil permitted.

Vespers: 1) 1 Jn. 3:21-4:6; 2) 1 Jn. 4:11-16; 3) 1 Jn. 4:20-5:5.
Matins: Jn. 21:15-25.
Liturgy: 1 Jn. 4:12-19; Jn. 19:25-27, 21:24-25.

Saturday

10 (27 IX) Martyr Callistratus and his company (49 Martyrs) (304). Apostles Mark, Aristarchus and Zenas of the Seventy. Martyr Epicharis of Rome (284).

Ord.: I Cor. 15:39-45; Lk. 4:31-36.

Sunday

11 (28 IX) **18th Sunday after Pentecost.** Tone 1. Ven. Chariton the Confessor (c. 350). *Synaxis of the Ven. Fathers of the Kyivan Caves Monastery, whose relics are in the Near Caves (of St. Anthony).* Prophet Baruch (6th cent. B.C.). Martyrs Alexander, Alphius, Zosimas, Mark the Shepherd, Nicon,

Neon, Heliodorus, and 24 others in Pisidia and Phrygia (IV). St. Wenceslaus, prince of the Czechs (935).

Vespers: 1) Wis. 5:15 – 6:3; 2) Wis 3: 1 – 9; 3) Wis. 4: 7 – 15.
Matins: G7, Jn. 20: 1-10.
Liturgy: II Cor. 9:6-11; Lk. 5:1-11 (Ord.); Gal. 5:22 – 6:2; Lk. 6: 17 – 23 (Venerable Fathers)

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh, 3 for venerable father Chariton and 3 of the venerable fathers of the Kyivan Caves; *Glory*; of the venerable father, *Both now*, dohmatyk – *Let us praise Mary the virgin*. Entrance. Prokeimen — *The Lord is King*. Paremii. The Aposticha of the octoikh, *Glory:* of the venerable fathers of the Caves, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday tropar, tropar of St. Chariton, *Glory*: tropar of the venerable fathers of the Caves, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Polyelei and magnification. Resurrectional Evlogitaria. Hypakoe of the octoikh, sessional hymns of St. Chariton and the venerable fathers of the Caves. Gradual hymns and Prokeimen of the tone. 7th Resurrectional Gospel, from St. John per. 63. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2, venerable father on 4 and venerable fathers of the Caves on 4; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondaks and sessional hymns of the venerable ones. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 7th Sunday Exapostilarion, exapostilarion of St. Chariton *Glory*: of the venerable fathers of the Caves *Both now*: theotokion of the 7th resurrectional exapostilarion. At the praises: 4 stykhyry of the octoikh, 4 of the venerable father (with their refrains), *Glory*: 7th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the venerable father and venerable fathers alternately. Kondaks of the resurrectional tone venerable father and venerable fathers alternately.

At the Liturgy: At the entrance

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone and of the venerable fathers: *Precious in the sight of the Lord*. Epistle to the Corinthians per. 188 and to the Galatians per. 213. Gospel from St. Luke, per. 17 and 24. Communion hymns – *Praise the Lord*, and *The righteous shall be in everlasting remembrance.*

Monday
12 (29 IX) *19th week after Pentecost.* Ven. Cyriacus the Hermit (556). Martyrs Dada, Gabdelas and Casdoe of Persia (IV).St. Theophanes the Merciful of Gaza.

Ord.: Phil. 1:1-7; Lk. 4:37-44.
Ven. Father: Gal. 5:22 – 6:2; Lk. 6: 17 – 23

Tuesday
13 (30 IX) Hieromartyr Gregory the Illuminator, Bp. of Greater Armenia. *St. Michael, first Metropolitan of Kyiv (992).* Martyrs Rhipsima and Gaiana and companions, in Armenia (IV). New Hieromartyr and confessor Seraphim of Kharkiv (1943).

Ord.: Phil. 1:8-14; Lk. 5:12-16.
Hieromartyr: I Cor. 16: 13 – 24; Mt. 24: 42 – 47

Wednesday
14 (1 X) **The Protection of our Most Holy Lady the Theotokos and Ever-Virgin Mary (Pokrova).** Apostle Ananias of the Seventy (I). Ven. Roman the Melodist ("Sweet-singer") (556). Martyr Domninus of Thessalonica (IV). Martyr Michael, abbot in Armenia and 36 Fathers with him (ca. 790). Miracle of the Pillar with the Robe of the Lord under it at Mtskheta (Georgia) (ca.330).
Fast day, wine and oil allowed

Vespers: 1) Gen. 28:10-17; 2) Ezek. 43:27-44:4; 3) Prov. 9:1-11.

Matins: Lk. 1:39-49, 56.
Liturgy: Theotokos: Heb. 9:1-7; Lk. 10:38-42, 11:27-28.

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the Aposticha: stykhyry of the feast. After the Song of Simeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *I will remember thy name.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Through the prayers of the Theotokos; both now: the same; Have mercy on me, O God:* stykhyra of the feast. Canon of the feast. Irmosy and katavasia – *I will open my mouth*. After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak of the feast. At the 9th ode - *More honourable*. Exapostilarion of the feast. At the praises: 4 stykhyry of the feast, *Glory:both now:* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal. 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory:both now:* kondak of the feast. Prokeimen of the feast. Epistle to the Hebrews, per. 320. Gospel from St. Luke, per. 54. Communion hymn of the feast.

Thursday
15 (2 X) Hieromartyr Cyprian, Martyr Justina and Martyr Theoctistus (305). Blessed Andrew, Fool-for-Christ (936). Martyrs David and Constantine, princes of Georgia (740). St. Anna, princess of Kashin (1338).

Ord.: Phil. 1: 12-20; Lk. 5:33-39 (for Wednesday)
Phil. 1: 20-27; Lk. 6:12-19 (for Thursday)
I Tim. 1: 12 – 17; Jn 10: 9 - 16 (Hieromartyr)

Friday
16 (3 X) Hieromartyr Dionysius the Areopagite, Bp. of Athens and with him Hieromartrys Rusticus the priest and Eleutherius the deacon (96). *Ven. Dionysius, recluse, of the Kyivan Caves (XV).* St. John the Chozebite, bp. of Caesarea in Palestine (532). Blessed Hesychius the Silent of Mt. Horeb (VI).
Fast day

Ord.: Phil. 1:27-2:4; Lk. 6:17-23.

Hieromartyr: Acts 17: 16 – 34; Mt. 13: 44 - 54

Saturday
17 (4 X) Hieromartyr Hierotheus, Bp. of Athens (I). *Ven. Helladius and Onesimus of the Near Kyivan Caves (XII-XIII). Ven. Ammon of the Kyivan Caves (XIII).* Martyrs Gaius, Faustus, Eusebius and Chaeremon of Alexandria (III). Hieromartyr Peter of Capitolia, bp. of Bostra (715). Martyrs Domnina and her daughters Bernice and Prosdoce of Syria (IV). St. Paul the Simple (340) and St. Ammon (350) of Egypt, disciples of St. Anthony the Great. Martyr Adauctus and his daughter St. Callisthene, of Ephesus (IV).

Ord.: I Cor. 15:58-16:3; Lk. 5:17-26.

Sunday
18 (5 X) **19th Sunday after Pentecost.** Tone 2. Martyr Charitina (304). *Ven. Damian, the presbyter and healer (1071), Jeremiah (1070) and Matthew (1085) clairvoyants of the Near Kyivan Caves.* Hieromartyr Dionysius, bp. of Alexandria (265). Martyr Mamelta of Persia (344). St. Gregory (861). St. Charitina, princess of Lithuania (1281).

Matins: G8, Jn. 20:11-18.
Liturgy: II Cor. 11:31-12:9; Lk. 6:31-36

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the martyr; *Glory*; *Both now*, dohmatyk – *The shadow of the law*. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the martyr, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 8th Resurrectional Gospel, from St. John per. 64. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and martyr on 4; Irmosy of the resurrectional canon: *In the deep.* Katavasia – *I shall open my mouth*. After the 3rd ode: kondak, ikos and sessional hymn of the martyr. After the 6th ode: kondak of resurrectional tone. At the 9th ode: *More honourable*. 8th Sunday Exapostilarion, *Glory*: *Both now*: theotokion of the 8th exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 8th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the martyr. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:
Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Corinthians per. 194. Gospel from St. Luke, per. 26. Communion hymn – *Praise the Lord*.

Monday
19 (6 X) *20th week after Pentecost.* **Holy Apostle Thomas** (I).

Vespers: 1) 1 Jn. 1:1-7; 2) James 1:1-12; 3) Jude 1:1-7, 17-25.
Matins: Jn 21: 15 – 25
Liturgy: 1 Cor. 4:9-16; Jn. 20:19-31 (Apostle); Phil. 2:12-16; Lk. 6:24-30. (Ord.)

Tuesday
20 (7 X) Martyrs Sergius and Bacchus (290-303). *Ven. Sergius the Obedient of the Near Kyivan Caves (c. XIII).* Hieromartyrs Julian the priest and Caesarius the deacon, at Terracina (I). Virgin-martyr Pelagia of Tarsus (287). Hieromartyr Polychronius, priest of Gamphanitus (IV).

Ord.: Phil. 2:17-23; Lk.6:37-45.
Martyrs: Heb. 11: 33 – 40; Lk. 21: 12 – 19

Wednesday

21 (8 X) Virgin-martyr Pelagia of Antioch (303). Ven. Pelagia the Penitent (457). St. Taisia of Egypt (IV).
Fast day

Ord.: Phil. 2:24-30; Lk. 6:46-7:1.

Thursday

22 (9 X) **Holy Apostle James Alpheus** (I). St. Andronicus and his wife St. Athanasia of Egypt (V). Righteous Forefather Abraham and his nephew Righteous Lot (2000 B.C.). Martyrs Juventius and Maximus, soldiers at Antioch (361-363). St. Peter of Galatia (IX). St. Publia the confessor, deaconess of Antioch (361). Hieromartyr Dionysius (Denis) of Paris, bp. (ca. 258).

Vespers: 1) I John 1: 1 – 7; 2) James 1: 1 – 12; 3) Jude 1: 1-7, 17-25
Matins: John 21: 15 – 25
Liturgy: I Cor. 4: 9 – 16; Lk. 10: 16 – 21 (Apostle); Phil. 3:1-8; Lk. 7: 17-30 (Ord.)

Friday

23 (10 X) Martyrs Eulampius and Eulampia and 200 Martyrs with them (303-311). *Synaxis of the Saints of Volhynia: St. Amphilocius, Bp. of Volodymyr in Volyn (1122), Ven. Job of Pochaiv, St. Stephen, Bp. of Volodymyr in Volyn, hieromartyr Macarius, Archmandrite of Kaniv, Holy Prince Yaropolk-Peter of Volodymyr in Volyn, Holy Prince Theodore (Theodosius in monasticism) of Ostrih, Holy Princess Juliana of Olshansk.* Martyr Theotecnus of Antioch (III-IV). St. Bassian of Constantinople (ca.458). St. Theophilus the Confessor of Bulgaria (716).
Fast day

Ord.: Phil. 3:8-19; Lk. 7:31-35

Saturday

24 (11 X) Holy Apostle Philip, one of the Seven Deacons (I). Ven. Theophanes the Confessor, Bp. of Nicaea (850). *Ven. Theophanes, Faster, of the Near Kyivan Caves (XII).* Martyr Zenaida and Philonilla of Tarsus in Cilicia (I). {Ven. Kenneth, Abbot of Aghaboe (VII)}

Ord.: II Cor. 1: 8-11; Lk. 5:27-32

Sunday

25 (12 X) **20th Sunday after Pentecost.** Tone 3. **Sunday of the Holy Fathers of the Seventh Ecumenical Council** (first Sunday after October 11/24).

Martyrs Probus, Tarachus, and Andronicus (304). Ven. Cosmas the Hymnographer, Bp. of Maiuma (787). Martyr Domnina of Anazarbus (286). St. Martin the Merciful, bp. of Tours (397).
{St. Edwin, King and martyr (633)}

Vespers: 1) Gen. 14:14-20; 2) Deuteronomy 1: 8-10, 15-17; 3) Deuteronomy 10:14-21.
Matins: G9, Jn. 20:19-31.
Liturgy: Ord: Gal. 1:11-19; Lk. 7:11-16; of the Fathers: Heb. 13:7-16; Jn. 17:1-13

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh and 6 of the fathers; *Glory*; of the fathers, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Aposticha stykhyry of the octoikh, *Glory*: of the fathers, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the fathers once.

At Matins: At *God is the Lord*: Sunday Tropar (twice), *Glory*: of the fathers, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional Evlogitaria. Hypakoe, gradual hymns and Prokeimen of the tone. 9th Resurrectional Gospel, from St. John per. 65. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 2, Theotokos on 2, fathers on 6; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and ikos of the Sunday. After the 6th ode: kondak of the fathers. At the 9th ode: *More honourable*. *Holy is the Lord our God.* 9th Sunday Exapostilarion *Glory*: of the fathers, *Both now*: theotokion. At the praises: 4 stykhyry of the octoikh and 4 of the fathers, *Glory*: of the fathers; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today salvation*. Litanies and dismissal. *Glory:both now.* 9th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the fathers. Kondak of the resurrectional tone and the fathers alternately.

At the Liturgy: At the entrance,

Tropar of the resurrectional tone
Tropar of the fathers
Kondak of the resurrectional tone
Glory: Kondak of the fathers,
Both now: kondak of the temple (if of the Theotokos) or *Protection of Christians.*

Prokeimen of the tone and of the fathers: *Blessed art Thou O Lord, God of our fathers*. Epistle to the Corinthians per. 200 and to the Hebrews per. 334. Gospel from St. Luke, per. 30 and St. John, per. 56. Communion hymns – *Praise the Lord* and *Rejoice in the Lord, you righteous.*

Monday

26 (13 X) *21st week after Pentecost.* Martyrs Carpus, Papylus, Agathadorus and Agathonica (251). *Ven. Benjamin of the Kyivan Caves (XIV).* Martyr Florentius of Thessalonica (I-II). Hieromartyr Benjamin the deacon, of Persia (ca. 424). St. Nicetas the Confessor of Paphlagonia (838). Great-martyr Chryse of Bulgaria (1795).

Ord.: Phil. 4:10-23; Lk. 7:36-50.

Tuesday

27 (14 X) Martyrs Nazarius, Gervasius, Protasius and Celsus (I). *Ven. Nicholas Sviatosha, Prince of Chernihiv and Wonderworker of the Near Kyivan Caves (1143).* Hieromartyr Silvanus of Gaza (311). St. Parasceva of Thrace (whose relics rest in Iasi, Romania) (XI).

Ord.: Col. 1:1-2, 7-11; Lk. 8: 1-3

Wednesday

28 (15 X) Ven. Euthymius the New of Thessalonica (889). Martyr Lucian, Presbyter of Antioch (312). *Hieromartyr Lucian, of the Kyivan Caves (1243).* Martyrs Sarbelus and his sister Bebai of Edessa (98-138). St. Sabinus, bp. of Catania (760).
Fast day

Ord.: Col. 1: 18-23; Lk. 8:22-25

Thursday

29 (16 X) Martyr Longinus the Centurian, who stood at the Cross of the Lord (I). *Ven. Longinus of the Kyivan Caves (XIII-XIV).*

Ord.: Col. 1:24-29; Lk. 9:7-11.

Friday

30 (17 X) Prophet Hosea (820 B.C.). Monk-Martyr Andrew of Crete (767). Holy Martyrs and Unmercenaries Cosmas and Damian in Cilicia (IV) and their brothers Leontius, Anthimus, and Eutropius. Translation of the relics (898) of St. Lazarus "Of the Four Days" (in the tomb), Bishop of Kition on Cyprus.
Fast day,

Ord.: Col. 2:1-7; Lk. 9:12-18.

Saturday

31 (18 X) **Holy Apostle and Evangelist Luke** (I). Martyr Marinus the Elder at Anazarbus (IV). St. Julian the Hermit (IV). New Martyrs Gabriel and Cirmidol of Egypt (1522).

Vespers: 1) 1 Jn. 1:1-7; 2) James 1:1-12; 3) Jude 1:1-7, 17-25.
Matins: Jn. 21:15-25.
Liturgy: Apostle Col. 4:5-9, 14, 18; Lk. 10:16-21; Ord.: II Cor. 3:12-18; Lk. 6:1-10

November 2020

Sunday
1 (19 X) **21st Sunday after Pentecost.** Tone 4. Prophet Joel (800 B.C.). Martyr Varus and seven martyrs in Egypt (ca. 307). Translation of the relics (1187) of St. John, abbot of Rila in Bulgaria (946). Blessed Cleopatra (327) and her son John (320), in Egypt. Hieromartyr Sadoc, bp. of Persia, and 128 Martyrs with him (342).

Matins: G10, Jn. 21:1-14.
Liturgy: Gal. 2:16-20; Lk. 8:5-15.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the prophet; *Glory*; *Both now*, dohmatyk – *David the Prophet*. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the prophet, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. The polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 10th Resurrectional Gospel, from St. John per. 66. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and Prophet on 4; Irmosy of the resurrectional tone. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the Prophet. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 10th Sunday Exapostilarion *Glory*: *Both now*: theotokion of the 10th Sunday exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 10th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the Prophet. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Galatians per. 203. Gospel from St. Luke, per. 35. Communion hymn – *Praise the Lord*.

Monday

2 (20 X) *22nd week after Pentecost.* Great Martyr-Artemius (362). St. Artemius of Verkola (1545).

Ord.: Col. 2:13-20; Lk. 9:18-22
Great-martyr: II Tim. 2: 1 – 10; Jn. 15: 17 – 16:2

Tuesday

3 (21 X) Ven. Ilarion the Great (371-372). *Ven. Ilarion of the Kyivan Caves, Metropolitan of Kyiv (XI).* Martyrs Dasius, Gaius, and Zoticus at Nicomedia (303).
{St. Ursula and her companions, martyrs at Cologne (IV).

Ord.: Col. 2:20-3:3; Lk. 9:23-27
Ven.: II Cor. 9: 6 – 11; Lk. 6: 17 – 23

Wednesday

4 (22 X) Equal-to-the-Apostles Abercius, Bp. of Hieropolis (c. 167). The Seven Youths of Ephesus (c. 250; 408-450). Martyrs Alexander the bishop, Heraclius the soldier, Anna, Elizabeth, Theodota and Glyceria (II-III). *Kazan Icon of the Most Holy Theotokos (1612).*
Fast day

Ord.: Col. 3:17-4:1; Lk. 9:44-50.

Thursday

5 (23 X) **Holy Apostle James, the Brother of the Lord** (c. 63). St. Ignatius, Patriarch of Constantinople (877). St. Elisha of Lavrishevo, Belarus (1250).

Ord.: Col. 4:2-9; Lk. 9: 49-56
Apostle: Gal. 1:11-19; Mt. 13:54-58

Friday

6 (24 X) Martyr Arethas and 4299 martyrs with him (523). *Ven. Arethas (XII), Sisoes (XIII) and Theophilus (XII-XIII) of the Near Kyivan Caves.* Blessed Elesbaan, king of Ethiopia (553). Martyr Syncletica and her two daughters (523). St. Athanasius, Patriarch of Constantinople (1311).
Fast day

Ord.: Col. 4: 10-18; Lk. 10:1-15

Saturday

7 (25 X) **St. Demetrius Soul Saturday.** Commemoration of the reposed.
Martyrs Marcian and Martyrius (c. 355). *Ven. Martyrius, the deacon, and Martyrius, the recluse, of the Kyivan Caves (XIII-XIV).* Martyr Anastasius the Fuller at Salona in Dalmatia (III). St. Tabitha, the widow raised from the dead by the Apostle Peter (I).

Ord.: II Cor. 5:1-10; Lk. 7:1-10.
For the reposed: I Thess. 4: 13-17; Jn. 5:24-30

The service for the reposed is served according to the order used for the 3rd Saturday of the Great Fast.

Sunday

8 (26 X) **22nd Sunday after Pentecost.** Tone 5. **Holy and Glorious Great Martyr Demetrius the Myrrh-gusher of Thessalonica** (c. 306). Commemoration of the Great Earthquake at Constantinople, through which the Lord brought Christians to repentance (740). *Ven. Theophilus, Archbishop of Novhorod, of the Kyivan Caves (1482).* Martyr Lupus, slave of St. Demetrius of Thessalonica (306). St. Athanasius of Medikion Monastery (814). St. Demetrius of Basarbov in Bulgaria (1685).

Vespers: 1) Is. 63:15-19, 64:1-5, 8-9; 2) Jer. 2:2-12; 3) Wis. 4:7-15.
Matins: G11, Jn. 21:15-25.
Liturgy: Ord.: Gal 6:11-18; Lk. 16:19-31; Greatmartyr: 2 Tim. 2:1-10; Jn. 15:17-16:2

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 3 stykhyry from the octoikh, 3 of the earthquake and 4 of the great-marty; *Glory:* of

the great-martyr; *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Litia the stykhyry of the temple and of the great-martyr. The Aposticha of the octoikh, *Glory:* of the great-martyr, *both now:* theotokion of the 8th tone – *Unwedded virgin.* After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and tropar of the great-martyr (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the great-martyr, *Both now*: of the earthquake. After the Kathismas the sessional hymns of the octoikh. Polyelei and Magnification. Resurrectional Evlogitaria. After the small litany hypakoe of the octoikh and sessional hymns of the great-martyr. Gradual hymns and Prokeimen of the tone. 11th Resurrectional Gospel, from St. John per. 67. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional with its irmos on 4, earthquake on 4 and great-martyr on 6. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak, ikos and sessional hymn of the great-martyr. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 11th Sunday Exapostilarion, *Glory*: of the great-martyr, *Both now*: of the earthquake. At the praises: 4 stykhyry of the octoikh and 4 of the great-martyr (with their refrains), *Glory*: 11th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the earthquake and the great-martyr alternately. Kondaks of the earthquake, great-martyr and resurrectional tone alternately.

At the Liturgy: At the entrance,

Tropar of the tone,
Tropar of the Great-martyr
Kondak of the tone
Glory: Kondak of the great-martyr
Both now: Kodak of the temple (if of the Theotokos) or *Protection of Christians*

Prokeimen of the tone and of the great-martyr – *Rejoice in the Lord.* Epistle to the Galatians per. 215 and to Timothy per. 292. Gospel from St. Luke, per. 83 and St. John per. 52. Communion hymns – *Praise the Lord*, and *The righteous man.*

Monday
9 (27 X) *23rd week after Pentecost.* Martyr Nestor of Thessalonica (c. 306). *Ven. Nestor the Chronicler, of the Near Kyivan Caves (c. 1114).* Martyrs Capitolina and Eroteis of Cappadocia (304). Martyr Mark of the Isle of

Thasos and those with him (304). St. Cyriacus, Patriarch of Constantinople (1390).

Ord.: I Thess. 1: 1-5; Lk. 10:22-24.

Tuesday

10 (28 X) Great Martyr Parasceva (III). ***Ven. Job, Abbot and Wonderworker of Pochayiv (1651).*** *St. Demetrius, Metropolitan of Rostov (1709). Ven. Theophilus of Kyiv (1853).* Martyrs Terence and Neonilla of Syria and their children Sarbelus, Photus, Theodulus, Hierax, Nitus, Bele, and Eunice (249). St. Stephen of St. Sabbas' Monastery, hymnographer (807). Martyrs Africanus, Terence, Maximus, Pompeius, and 36 others at Carthage (250). Hieromartyr Cyriacus, pat. of Jerusalem (363). St. John the Chozebite, Bishop of Caesarea in Palestine (532).

Vespers: 1) Wis. 5: 15 – 6: 3; 2) Wis. 3: 1 – 9; 3) Wis. 4: 7 – 15
Matins: Mt. 11: 27 – 30
Liturgy: Venerable Father: Gal. 5:22-6:2; Lk. 6:17-23
Ord.: I Thess. 1:6-10; Lk. 11:1-10.

Wednesday

11 (29 X) Virgin-Martyr Anastasia the Roman (III). Ven. Abramius the Recluse and Blessed Mary, his niece (c. 360). *Ven. Abramius, Archmandrite of Rostov (1073-1077). St. Abramius, recluse of the Kyivan Caves (XII-XIII)* St. Rostislav, Prince of Moravia (870). Martyrs Claudius, Asterius, Neon, and Theonilla, of Aegae in Cilicia (285). Ven. Anna (826).
Fast day

Ord.: I Thess. 2:1-8; Lk. 11:9-13.

Thursday

12 (30 X) Hieromartyr Zenobius, Bp. of Aegae, and his sister, Zenobia (285). Apostles Tertius, Mark, Justus and Artemas of the Seventy (I). Hieromartyr Marcian, bp. of Syracuse (II). Martyr Eutropia of Alexandria (250).

Ord.: I Thess. 2:9-14; Lk. 11:14-23

Friday

13 (31 X) Apostles of the Seventy: Stachys, Amplias, Urban, Narcissus, Apelles and Aristobulus of the Seventy (I). Martyr Epimachus (c. 250). *Ven. Spyridon and Nicodimus, prosphora-bakers of the Near Kyivan Caves (XII). St. Anatolius, recluse of the Kyivan Caves (XII).* St. Maura of Constantinople (436). New Martyr Nicholas of Chios (1745).
Fast day.

Ord.: I Thess. 2:14-19; Lk. 11:23-26

Saturday

14 (1 XI) Holy Wonderworkers and Unmercenaries Cosmas and Damian of Mesopotamia and their mother, Ven. Theodota (III). Hieromartyrs John the bishop and James the Presbyter, of Persia (345). Martyrs Cyrenia and Juliana in Cilicia (305). Martyr Hermenegild the Goth, prince of Spain (586). Martyrs Caesarius, Dacius, Sabbas, Sabinian, Agrippa, Adrian, and Thomas at Damascus (VII). Martyrs James of Mt. Athos and his two disciples, James and Dionysios (1520).

Ord.: II Cor. 8:1-5; Lk. 8:16-21
Unmercenaries: 1 Cor. 12:27-13:8; Mt. 10:1, 5-8.

Sunday

15 (2 XI) **23rd Sunday after Pentecost.** Tone 6. Martyrs Acindynus, Pegasius, Aphthonius, Elpidephorus and Anempodistus and those with them in Persia (c. 341-345). St. Marcian of Cyrrhus (388).

Matins: G1, Mt. 28:16-20.
Liturgy: Eph. 2:4-10; Lk. 8:26-39.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the martyrs; *Glory*; *Both now*, dohmatyk – *Who would not call thee blessed*. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the martyrs, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. The polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 1st Resurrectional Gospel, from St. Matthew per. 116. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and martyrs on 4; Irmosy of the resurrectional tone. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the martyrs. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 1st Sunday Exapostilarion *Glory*: *Both now*: theotokion of the 1st Sunday exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 1st matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the martyrs. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.
Prokeimen of the tone. Epistle to the Ephesians per. 220. Gospel from St. Luke, per. 38. Communion hymn – *Praise the Lord*.

Monday
16 (3 XI) *24th week after Pentecost.* Martyrs Acepsimas the bishop, Joseph the presbyter and Aithalas the deacon of Persia (IV). Dedication of the Church of the Great Martyr George in Lydda (IV). *Ven. Anna, Princess of Kyiv (1113-1116).* Martyrs Atticus, Agapius, Eudoxius, Carterius, Istucarius, Pactobius, Nictopolion and companions, at Sebaste (320). St. Acepsimas, hermit of Cyrrhus in Syria (IV). St. Snandulia of Persia (380).
{St. Winifred of Treffynon (630)}

Ord.: I Thess. 2:20-3:8; Lk. 11:29-33.

Tuesday
17 (4 XI) Ven. Joannicius the Great (846). Hieromartyrs Nicander, Bishop of Myra, and Hermas, presbyter (I). *Ven. Mercurius of the Kyivan Caves (XIV).*

Ord.: I Thess. 3:9-13; Lk. 11:34-41

Wednesday
18 (5 XI) Martyrs Galacteon and his wife, Epistemis (III). Apostles Patrobus, Hermas, Linus, Gaius, and Philologus of the Seventy (I). Martyrs Domninus, Timothy, Theophilus, Theotimus, Dorotheus, Eupsychius, Carterius, Pamphilius, Agathangelus, and Castorus of Palestine (307). St. Gregory, archbp. of Alexandria (IX).
Fast day.

Ord.: I Thess. 4:1-12; Lk. 11:42-46

Thursday
19 (6 XI) St. Paul the Confessor, Archbishop of Constantinople (350). *Ven. Luke, steward of the Near Kyivan Caves (XIII).* Virgin-martyrs Tecusa, Alexandra, Claudia, Matrona, Polactia, Euphosyne, and Athanasia of Ancyra (303). St. Luke, monk, of Sicily (820).

Ord.: I Thess. 5:1-8; Lk. 11:47-12:1 (Ord.)
Confessor: Heb. 8: 3 – 6; Lk. 12: 8 - 12

Friday
20 (7 XI) Holy 33 Martyrs of Melitene: Hieron, Hesychius, Nicander, Athanasius, Mamas, Barachius, Callinicus, Theogenes, Nicon, Longinus, Theodore, Valerius, Xanthius, Theodulus, Callimachus, Eugene, Theodochus, Ostrychius, Epiphanius, Maximian, Ducitius, Claudian, Theophilus, Gigantius, Dorotheus, Theodotus, Castrychius, Anicletus, Theomelius, Eutychius, Hilarion, Diodotus and Amonitus (III). Martyr Theodotus of Ancyra (303). Martys Melasippus, Cassina, their son Antoninus and 40 children converted by martyrdom at Ancyra (363). Martrys Auctus, Taurion, and Thessalonica at Amphipolis in Macedonia.
Fast day

Ord.: I Thess. 5:9-13,24-28; Lk. 12:2-12 (for Friday)
II Cor. 11:1-6; Lk. 9:1-6 (for Saturday)

Saturday
21 (8 XI) **Synaxis of the Archangel Michael and the other Bodiless Powers**: the Archangels Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, Barachiel and Jeremiel.

Vespers: 1) Jos. 5:13-15; 2) Judges 6:2, 7, 11-24; 3) Jos. 14:7-20.
Matins: Mt. 13:24-30, 36-43.
Liturgy: Heb. 2:2-10; Lk. 10:16-21.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the archangels, *Glory; Rejoice with us*; *Both now: Rejoice with us*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the archangels. The Aposticha of the archangels. After the Song of Simeon at the blessing of loaves the tropar of the archangels (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: Tropar of the archangels (twice), *Glory*: *Both now*: theotokion of tone 4: *The mystery hidden from before the ages*. After the Kathismas the sessional hymns of the archangels. Polyelei and magnification. After the small litany the sessional hymn of the archangels.

From my youth. Prokeimen – *You make your angels.* Gospel, from St. Matthew per. 52. Psalm 50. *Glory: Through the prayers the archangels. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* stykhyra – *Thy angels, O Christ.* Canons of the Theotokos in the 8th tone with its irmos on 6 and of the archangel on 8; Irmos-*Let us sing to the Lord;* katavasia – *I shall open my mouth.* After the 3rd ode: the sessional hymn. After the 6th ode: kondak and ikos. At the 9th ode: *More honourable*. Exapostilarion of the archangel. At the praises: 4 stykhyry of the archangels, *Glory*: of the archangels; *Both now*: *We magnify thee*. After the Great Doxology: the tropar of the archangels. *Glory:both now. The mystery hidden from the ages.* 1st hour.

At the hours: Tropar and Kondak of the archangels.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the archangels; *Glory:* kondak of the archangels; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen: *You make your angels.* Epistle to the Hebrews, per. 305. Gospel from St. Luke, per. 51. Communion hymn – *You make your angels*.

Sunday
22 (9 XI)

24th Sunday after Pentecost. Tone 7. Martyrs Onesiphorus and Porphyrius (c. 284-305). Ven. Matrona (c. 492). Ven. Theoctiste of Paros (881). *Ven. Onesiphorus of the Near Kyivan Caves (1148).* Martyr Alexander of Thessalonica (305-311). Martyr Anthony of Apamea (V). St. John the Dwarf of Egypt (422). St. Eustolia (610) and Sosipatra (625) of Constantinople. St. Nectarius the Wonderworker, Metropolitan of Pentapolis (1920).

Matins: G2, Mk. 16:1-8.
Liturgy: Eph. 2:14-22; Lk. 8:41-56

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh, 2 for the martyrs and 2 for the venerable mother; *Glory*; of the venerable mother, *Both now*, dohmatyk of tone 7. Entrance. Prokeimen — *The Lord is King*. Paremii. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday tropar, tropar of the martyrs, *Glory*: tropar of the venerable mother, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 2nd Resurrectional Gospel, from St. Mark per. 70. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional

on 4, Stavroanastasimon on 2, Theotokos on 2, martyrs on 3 and venerable mother on 3; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondaks and sessional hymns of the martyrs and venerable one. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 2nd Sunday Exapostilarion, exapostilarion of martyrs; *Glory*: of the venerable mother; *Both now*: theotokion of the 2nd resurrectional exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 2nd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the martyrs and venerable mother alternately. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O protection of Christians.

Prokeimen of the tone. Epistle to the Ephesians per. 221. Gospel from St. Luke, per. 39. Communion hymn – *Praise the Lord.*

Monday

23 (10 XI) *25th week after Pentecost.* Apostles of the Seventy: Erastus, Olympas, Herodion, Sosipater, Quartus and Tertius (I). Martyr Orestes, the physician of Cappadocia (304). Hieromartyr Milos, Bishop in Persia (341). St. Theocteristus, abbot of Symbola on Mt. Olympus. Martyr Constantine of Georgia (852). Hieromartyr Procopius, archbishop of

Kherson (1937). Commemoration of the torture of Great-martyr George in 303.

Ord.: II Thess. 1:1-10; Lk. 12:13-15, 22-31.

Tuesday

24 (11 XI) Martyrs Menas (304), Victor and Stephanida (161-180), and Vincent (304). Ven. Theodore the Confessor, Abbot of the Studion (826). Blessed Maximus, the fool-for-Christ (1433). Great-martyr Stephen Urosh III of Decani, Serbia (1331).
{St. Martin the Merciful, Bp. of Tours (397)}

Ord.: II Thess. 1:10-2:2; Lk. 12:42-48.

Wednesday

25 (12 XI) St. John the Merciful, Patriarch of Alexandria (620). Ven. Nilus the Faster of Sinai (V). Prophet Ahijah (960 B.C.).
Fast day

Ord.: II Thess. 2:1-12; Lk. 12:48-59 (for Wednesday)
II Thess. 2:13-3:5; Lk. 13:1-9 (for Thursday)
Hierarch: Heb. 7:26 – 8:2; Jn. 10:9-16

Thursday

26 (13 XI) St. John Chrysostom, Archbishop of Constantinople (407). Martyrs Antoninus, Nicephorus, Manetha and Germanus of Caesaria in Palestine (308).

Vespers: 1) Proverbs 3: 13 – 16, 8: 6 – 10; 2) Wisdom 6: 12 – 16, 7:30, 8: 2 – 4, 7 – 9, 21: 9, 1 – 4, 10, 11, 13; 3) Wisdom 4: 10 – 12, 6: 21, 7: 15 – 17, 22, 26, 29, 2:1, 10 – 17, 19 – 22.
Matins: Jn. 10: 1 – 9
Liturgy: Heb. 7:26 – 8:2; Jn. 10:9-16

Friday

27 (14 XI) Holy and All-Praised Apostle Philip (I). St. Justinian the Emperor of Byzantium (565) and his wife St. Theodora (548). St. Gregory Palamas, abp. of Thessalonica (1360).
Fast day, wine and oil allowed

Vespers: I Pet. 1: 1 – 2:6; 2) I Pet. 2: 21 – 3:9; 3) I Pet. 4: 1 – 11.
Matins: Jn. 21: 15 – 25
Liturgy: 1 Cor. 4:9-16; Jn. 1:43-51 (Apostle); II Thess. 3:6-18; Lk. 13:31-35 (Ord.).

Saturday
28 (15 XI) Martyrs and Confessors Gurias, Samonas (299-306) and Abidus (322). *Ven. Paisius Velychkovskyj (1794).* Martyr Demetrius of Thrace (307). Martyrs Elpidius, Marcellus, and Eustochius (361).
Nativity fast, fish, wine and oil allowed.

Ord.: Gal. 1:3-10; Lk. 9:37-43
Ven.: Gal. 5: 22- 6:2; Lk. 6: 17 – 23

Beginning of the Nativity Fast (Advent)

Sunday
29 (16 XI) **25th Sunday after Pentecost.** Tone 8. **Holy Apostle and Evangelist Matthew (60).** St. Fulvianus, prince of Ethiopia (in holy baptism Matthew).
Nativity fast, fish, wine and oil allowed.

Vespers: I Pet. 1: 1 – 2:6; 2) I Pet. 2: 21 – 3:9; 3) I Pet. 4: 1 – 11.
Matins: G3, Mk. 16:9-20.
Liturgy: Eph. 4:1-6; Lk. 10:25-37 (Ord.); 1 Cor. 4:9-16; Mt. 9:9-13 (Apostle).

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh and 6 of the apostle; *Glory*; of the apostle: *Both now*, dohmatyk – *The King of heaven*. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Litia: stykhyry of the temple and the apostle: *Glory:* of the apostle; *both now:* Theotokion. The Aposticha of the octoikh, *Glory:* of the apostle; *both now:* Theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice), tropar of the apostle (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the apostle; *both now:* Theotokion. After the Kathismas the sessional hymns of the Resurrection. The polyelei and magnification of the apostle. Resurrectional Evlogitaria. Hypakoe of the octoikh and sessional hymn of the apostle, Gradual hymns and Prokeimen of the tone. 3rd Resurrectional Gospel, from St. Mark per. 71. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2 and of the apostle on 8; Irmosy of the resurrectional canon. Katavasia – *I shall open my mouth*. After the 3rd ode: kondak and sessional hymn of the apostle. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable. Holy is the Lord our God*. 3rd Sunday Exapostilarion *Glory*: of the apostle, *Both now*: theotokion of the 3rd Sunday exapostilarion. At the praises: 4 stykhyry of the octoikh and 4 of the apostle (with their refrains), *Glory*: 3rd matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the apostle. Kondak of the apostle and resurrectional tone alternately.

At the Liturgy: At the entrance,

In a temple of the Lord or of a saint:

Tropar of the resurrectional tone
Tropar of the apostle
Kondak of the resurrectional tone
Glory: Kondak of the apostle
Both now: Protection of Christians.

In a temple of the Theotokos:

Tropar of the resurrectional tone
Tropar of the temple
Tropar of the apostle
Kondak of the resurrectional tone
Glory: Kondak of the apostle
Both now: Kondak of the temple.

Prokeimen of the tone and of the apostle in tone 8: *Their proclamation.* Epistle to the Ephesians per. 224 and to the Corinthians, per. 111. Gospel from St. Luke, per. 53 and St. Matthew, per. 30. Communion hymns – *Praise the Lord* and *Their proclamation*.

Monday
30 (17 XI) *26th week after Pentecost.* St. Gregory the Wonderworker, Bishop of Neo-Caesarea (c. 266-270). St. Lazarus the iconographer of Constantinople (857). Martyr Gobron (Michael) and 133 Soldiers of Georgia (914).
{Ven. Hilda, Abbess of Whitby (680)}
Nativity fast, wine and oil allowed.

Ord.: I Tim. 1: 1-7; Lk. 14: 12-15
Hierarch: I Cor. 12:7-11; Mt. 10:1, 5-8

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Tuesday

1 (18 XI) Martyr Platon of Ancyra (266). Martyr Romanus the deacon of Caesarea (303). St. Barulas the Youth of Antioch (303). Hieromartyr Zacchaeus the deacon and Alphaeus the reader, of Ceasarea in Palestine (303).
Nativity fast, wine and oil allowed.

Ord.: I Tim. 1:8-14; Lk. 14:25-35.

Wednesday

2 (19 XI) Prophet Obadiah (Abdias) (c. 9th century B.C.). Martyr Barlaam of Caesaria (304). Ven. Barlaam and Joasaph (Prince of India), and King Abennar, father of Ven. Joasaph (IV). *Ven. Barlaam, abbot of the Kyivan Caves (1065).* Martyr Azes of Isauria, and with him 150 soldiers (284). Martyr Heliodorus in Pamphylia (273). St. Hilarion of Georgia, wonderworker of Thessalonica (875). Ven. Porphyrios of Kavsokalyvia (1991).
Fast day

Ord.: I Tim. 1:18-20, 2:8-15; Lk. 15:1-10.

Thursday

3 (20 XI) **Forefeast of the Entry into the Temple of the Most Holy Theotokos.** Ven. Gregory Decapolites (816). St. Proclus, Archbishop of Constantinople (446-447). Martyr Dasius of Dorostolum (303). Martyr Eustace, Thespesius, and Anatolius of Nicaea (312). Hieromartyrs Nerses and Joseph; and John, Saverius, Isaac, and Hypatius, bishops of Persia; Martys Sasonius, Thecla, and Anna (343).
{St. Edmund, King of England and martyr (869)}
Nativity Fast, wine and oil allowed

Ord.: I Tim. 3:1-13; Lk. 16:1-9 (for Thursday),
I Tim. 4:4-8, 16; Lk. 16:15-18, 17:1-4 (for Friday).

Friday

4 (21 XI) **The Entry of the Most Holy Theotokos into the Temple.**
Fast day, fish, wine and oil allowed

Vespers: 1) Ex. 40:1-5, 9-10, 16, 34-35; 2) 3 Kings 7:51, 8:1, 3-7, 9-11; 3) Ezek. 43:27, 44:1-4.
Matins: Lk. 1:39-49, 56.
Liturgy: Heb. 9:1-7; Lk. 10:38-42, 11:27-28.

At Great Vespers *Blessed is the man*. At *Lord, I have cried* 8 stykhyry of the feast, *Glory: both now:* of the feast. Prokeimen of the day. Paremii. At the Litia: stykhyry of the feast. At the Aposticha: stykhyry of the feast. After the Song of Simeon, at the blessing of loaves, the tropar of the feast thrice.

At Matins: at *God is the Lord:* tropar of the feast thrice. After the kathismas the sessional hymns of the feast. Polyelei and magnification. Sessional hymn of the feast. *From my youth.* Prokiemen: *Hearken, daughter.* Gospel from St. Luke, per. 4. Psalm 50. *Glory: Today the living temple; both now*: the same*; Have mercy on me, O God: Today the Theotokos*. Both canons of the feast. Irmosy – *I will open my mouth*. Katavasias of the Nativity of Christ – *Christ is born.* After the 3rd ode: sessional hymn of the feast. After the 6th ode: kondak and ikos of the feast. At the 9th ode we do not sing *More honourable*, but the refrain fo the feast *Seeing the entry of the Most pure one* and the irmos – *Let no human hand.* Exapostilarion of the feast (thrice). At the praises: 4 stykhyry of the feast, *Glory:both now:* of the feast. After the Great Doxology – the tropar of the feast. Litanies and dismissal. 1st hour.

At the hours: tropar and kondak of the feast

At the Liturgy: Regular (typical) antiphons. At the entrance: tropar of the feast, *Glory:both now:* kondak of the feast. Prokeimen of the feast. Epistle to the Hebrews, per. 320. Gospel from St. Luke, per. 54. In place of *It is truly worthy* - the refrain fo the feast *Seeing the entry of the Most pure one* and the irmos – *Let no human hand.* Communion hymn of the feast.

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Note: From this day till the leavetaking of the feast during the week at the Liturgy at the entrance we sing *O Son of God, through the prayers of the Theotokos save us who sing to Thee.* The hymn to the Mother of God of the feast is sung every day till the leavetaking. Until the leavetaking of the Nativity of our Lord, when the great doxology is sung at Matins, we use the katavasia of the Nativity – *Christ is Born.*

Saturday
5 (22 XI) **Afterfeast of the Entry of the Theotokos.** Apostles of the Seventy: Philemon and Archippus, Martyr Apphia, wife of Philemon, and St. Onesimus, disciple of St. Paul (c. 109). *Holy Prince Yaropolk, in holy baptism Peter, of Volodymyr in Volyn (1086).* Martyrs Cecilia, Valerian, Tiburtius and Maximus at Rome (288). Martyr Procopius the Reader at Caesarea in Palestine (303). Martyr Menignus at Parium (250). St. Agabbas of Syria (V). Righteous Michael the soldier of Bulgaria (866).
Nativity fast, fish, wine and oil allowed

Ord.: Gal. 3:8-12; Lk. 9: 57-62

Sunday
6 (23 XI) **26th Sunday after Pentecost.** Tone 1. St. Amphilocius, Bp. of Iconium (394). *St. Amphilocius of the Kyivan Caves, bishop of Volyn' (1122).* St. Gregory, Bp. of Agrigentum (VI-VII). St. Sisinius the confessor, bishop of Cyzicus (ca. 325). Martyr Theodore of Antioch (IV).
Nativity fast, fish, wine and oil allowed.

Matins: G4, Lk. 24:1-12.
Liturgy: Eph. 5:9-19; Lk. 12:16-21.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 3 stykhyry from the octoikh, 3 from the feast, 2 for St. Amphilochius and 2 for St. Gregory; *Glory*; of the feast, *Both now*, dohmatyk of tone 1. Entrance. Prokeimen — *The Lord is King*. The Aposticha from the octoikh, *Glory:both now* of the feast. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the feast once.

At Matins: at *God is the Lord*: Sunday tropar, *Glory*: tropar of the hierarchs, *Both now*: of the feast. After the Kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 4th Resurrectional Gospel, from St. Luke per. 112. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, of the feast on 4, of St. Amphilochius on 3 and of St. Gregory on 3. Irmosy – *Your victorious right hand.* Katavasia – *Christ is born*. After the 3rd ode: kondaks and sessional hymns of the feast and hierarchs. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 4th Sunday Exapostilarion, exapostilarion of St. Amphilochius; *Glory*: of St. Gregory; *Both now*: of the feast. At the praises: 4 stykhyry of the octoikh and 4 of the feast, *Glory*: 4th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today Salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the feast and the hierarchs alternately. Kondaks of the resurrectional tone and the feast alternately.

At the Liturgy: At the entrance,

Tropar of the resurrectional tone
Tropar of the feast
Glory: Kondak of the tone
Both now: Kondak of the feast.

Prokeimen of the tone. Epistle to the Ephesians per. 229. Gospel from St. Luke, per. 66. In place of *It is truly worthy* - the refrain of the feast *Seeing the entry of the Most pure one* and the irmos – *Let no human hand.* Communion hymn – *Praise the Lord.*

Monday

7 (24 XI) *27th week after Pentecost.* **Great-martyr Catherine (305-313).** Great Martyr Mercurius (III). *Ven. Mercurius, Faster, of the Kyivan Caves (XIV). St. Luke, steward of the Kyian Caves (XIII).* Martyrs Augusta the Empress, Porphyrius Stratelates, and 200 soldiers at Alexandria (305-313). *Nativity fast, fish, wine and oil allowed.*

Ord.: 1 Tim. 5:1-10; Lk. 17:20-25.
Great-martyr: Eph. 6:10-17; Lk. 21:12-19

Tuesday

8 (25 XI) **Leavetaking of the Entry of the Theotokos.** Hieromartyr Clement, Pope of Rome (101). Hieromartyr Peter, Archbishop of Alexandria (311). St. Peter of Galatia, hermit near Antioch in Syria (ca. 403).
Nativity fast, wine and oil allowed.

Ord.: I Tim. 5:11-21; Lk. 17:26-37.
Theotokos: Heb. 9:1-7; Lk. 10:38-42, 11:27-28

Wednesday

9 (26 XI) Ven. Alypius the Stylite (640). Dedication of the Church of the Great Martyr George in Kyiv (1051-1054). *Repose of St. Innocent, bp. of Irkutsk (1731).* St. James the Solitary of Syria (457).
Fast day

Ord.: I Tim. 5:22-6:11; Lk. 18: 15-17, 26-30

Thursday

10 (27 XI) Great Martyr James the Persian (421). Ven. Palladius of Thessalonica (VI-VII). 17 Monk-martyrs in India (IV). Romanus the Wonderworker of Cilicia, (ca. 400). St. James, Bishop and wonderworker of Rostov (1392). Uncovering of the relics (1192) of St. Vsevolod (Gabriel), prince and wonderworker of Pskov (1138).
Nativity fast, wine and oil allowed.

Ord.: I Tim 6:17-21; Lk. 18:31-34
Great-martyr: Eph. 6: 10 – 17; Jn. 15:17 – 16:2

Friday

11 (28 XI) Monk-Martyr and Confessor Stephen the New (767). Martyr Irenarchus and the seven women martyrs at Sebaste (303). Martyrs Basil, Stephen,

two Gregories, John (near Constantinople), Andrew, Peter, Anna, and many others (741-775).
Fast day, wine and oil allowed

Ord.: II Tim. 1:1-2, 8-18; Lk. 19:12-28
Venerable Martyr: II Tim. 1: 8 – 18; Mt. 10: 23 – 31

Saturday
12 (29 XI) Martyr Paramon and 370 martyrs (250). Martyr Philumenus (c. 274). Ven. Acacius of Sinai (VI). *Ven. Nectarius of the Near Kyivan Caves (XII).*
Nativity fast, fish, wine and oil allowed.

Ord.: Gal. 5:22-6:2; Lk. 10:19-21

Sunday
13 (30 XI) **27th Sunday after Pentecost.** Tone 2. **Holy and All-praised Apostle Andrew the First-called** (62). St. Frumentius, archbp. of Abyssinia (380).
Nativity fast, fish, wine and oil allowed.

Vespers: 1) 1 Pet. 1:1-2:6; 2) 1 Pet. 2:21-3:9; 3) 1 Pet. 4:1-11.
Matins: G5, Lk. 24:12-35.
Liturgy: Eph. 6:10-17; Lk. 13:10-17 (Ord.); 1 Cor. 4:9-16; Jn. 1:35-51 (Apostle).

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 4 stykhyry from the octoikh and 6 of the apostle; *Glory*; of the apostle: *Both now*, dohmatyk – *The shadow of the law*. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Litia: stykhyry of the temple and the apostle: *Glory:* of the apostle; *both now:* Theotokion. The Aposticha of the octoikh, *Glory:* of the apostle; *both now:* Theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice), tropar of the apostle (once).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory:* of the apostle; *both now:* Theotokion of the 4th tone: *The mystery hidden from the ages*. After the Kathismas the sessional hymns of the Resurrection. The polyelei and magnification of the apostle. Resurrectional Evlogitaria. Hypakoe of the octoikh and sessional hymn of the apostle, Gradual hymns and Prokeimen of the tone. 5th Resurrectional Gospel, from St. Luke per. 113. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Theotokos on 2 and of the apostle on 8; Irmosy of the resurrectional canon. Katavasia – *Christ is born*. After the 3rd ode: kondak and sessional hymn of the apostle. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable. Holy is the Lord our God*. 5th Sunday Exapostilarion *Glory*: of the apostle, *Both now*: theotokion of the 5th Sunday exapostilarion. At the praises: 4 stykhyry of the octoikh and 4 of the apostle (with their refrains), *Glory*: 5th

matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Having risen from the tomb*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the apostle. Kondak of the resurrectional tone and the apostle alternately.

At the Liturgy: At the entrance,

Tropar of the resurrectional tone
Tropar of the apostle
Kondak of the tone,
Glory: Kondak of the apostle,
Both now: Kondak of the temple (if of the Theotokos) or *Protection of Christians*.

Prokeimen of the tone and of the apostle in tone 8: *Their proclamation.* Epistle to the Ephesians per. 233 and to the Corinthians, per. 131. Gospel from St. Luke, per. 71 and St. John, per. 4. Communion hymns – *Praise the Lord* and *Their proclamation*.

Monday

14 (1 XII) *28th week after Pentecost.* Prophet Nahum (c. 7th century B.C.). Righteous Philaret the Merciful (792). Martyr Ananias of Persia.
Fast day

Ord.: II Tim. 2:20-26; Lk. 19:37-44

Tuesday

15 (2 XII) Prophet Habakkuk (VI c. B.C.). *St. Athanasius, "the Resurrected", of the Near Kyivan Caves (1176). Ven. Athanasius, recluse, of the Far Kyivan Caves (XIII).* Martyr Myrope of Chios (251). Sts. John, Heraclemon, Andrew, and Theophilus of Egypt (IV).
Nativity fast, wine and oil permitted

Ord.: II Tim. 3:16-4:4; Lk. 19:45-48.

Wednesday

16 (3 XII) Prophet Zephaniah (635-605 B.C.). St. Theodulus, Eparch of Constantinople (440). St. John the Silent of St. Sabbas' Monastery, former bp. of Colonia (558). Hieromartyr Theodore, archbishop of Alexandria (606).
Fast day

Ord.: II Tim. 4:9-22; Lk. 20:1-8.

Thursday

17 (4 XII) **Great Martyr Barbara** and Martyr Juliana (c. 306). Ven. John of Damascus (c. 780). St. John, Bishop of Polybotum (716).
Nativity fast, fish, wine and oil allowed

Ord.: Titus 1:5-2:1; Lk. 20: 9-18
Great-martyr: Gal. 3:23-29; Mk. 5:24-34

Friday

18 (5 XII) **Ven. Sabbas the Sanctified** (532). St. Karion and his son St. Zacharias of Egypt (IV).
Fast day, wine and oil allowed

Ord.: Titus 1:15-2:10; Lk. 20:19-26 (for Friday)
Eph. 1:16-23; Lk. 12:32-40 (for Saturday)
Gal. 5:22-6:2; Mt. 11:27-30 (Venerable Father).

Saturday

19 (6 XII) **St. Nicholas the Wonderworker, Archbishop of Myra in Lycia** (c. 345).
Nativity fast, fish, wine and oil allowed.

Vespers: 1) Prov. 10:7, 6, 3:13-16, 8:6, 32, 34, 4, 12, 14, 17, 5-9, 1:23; 2) Prov. 10:31-11:12; 3) Wis. 4:7-15.
Matins: Jn. 10:9-16.
Liturgy: Heb. 13:17-21; Lk. 6:17-23.

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 8 stykhyry of the hierarch, *Glory;* of the hierarch; *Both now: Prepare, O cave*. Entrance. Prokeimen of the day. Paremii. At the Litia: the stykhyry of the temple and the hierarch. The Aposticha of the hierarch, *Glory:* of the hierarch, *both now: O unbetrothed virgin*. After the Song of Simeon at the blessing of loaves the tropar of the hierarch (twice) and *Rejoice, O virgin Theotokos* (once).

At Matins: at *God is the Lord*: Tropar of the hierarch (twice), *Glory*: *Both now*: theotokion of tone 4: *The mystery hidden from before the ages*. After the Kathismas the sessional hymns of the hierarch. Polyelei and magnification. After the small litany the sessional hymn of the hierarch. *From my youth*. Prokeimen – *Precious in the sight of the Lord.* Gospel, from St. John per. 36. Psalm 50. *Glory: Through the prayers of the holy hierarch Nicholas. Both now: Through the prayers of the Theotokos: Have mercy on me, O God;* stykhyra – *O Holy Nicholas.* Canons of the Theotokos with its irmos on 6 and both of the hierarch on 8; Irmosy in tone 1 - *Let us all sing a song of victory to the Lord;* katavasia – *Christ is*

born. After the 3rd ode: the sessional hymn of the saint. Afer the 6th ode: kondak and ikos of the saint. At the 9th ode: *More honourable*t. Exapostilarion of the hierarch. At the praises: 6 stykhyry of the hierarch, *Glory*: *Let us sound the trumpets*; *Both now*: *Let us sound the trumpets*. After the Great Doxology: the tropar of the hierarch. *Glory:both now. The mystery hidden from the ages.* Litanies and dismissal. 1st hour.

At the hours: Tropar and Kondak of the hierarch.

At the Liturgy: At the entrance, tropar of the temple of the Lord or the Theotokos; tropar of the hierarch; *Glory:* kondak of the hierarch; *both now:* kondak of the temple of the Lord or the Theotokos or *Protection of Christians* (if it is a temple dedicated to a saint the saint's tropar and kondak are not sung). Prokeimen: *The righteous man.* Epistle to the Hebrews, per. 335. Gospel from St. Luke, per. 24. Communion hymn – *The righteous man*.

Sunday
20 (7 XII) **28th Sunday after Pentecost.** Tone 3. St. Ambrose, Bp. of Milan (397). *Ven. John, Faster, of the Near Kyivan Caves (XII).* Martyr Athenodorus of Mesopotamia (304). St. Paul the Obedient.
Nativity fast, fish, wine and oil allowed

Matins: G6, Lk. 24:36-53.
Liturgy: Col. 1: 12-18; Lk. 17: 12-19 (29th Sunday).

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 7 stykhyry from the octoikh and 3 of the hierarch; *Glory*; *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. The Aposticha of the octoikh. After the Song of Simeon: *Rejoice, O virgin Theotokos* (thrice).

At Matins: at *God is the Lord*: Sunday Tropar (twice), *Glory*: of the hierarch, *Both now*: theotokion. After the Kathismas the sessional hymns of the Resurrection. The polyelei. Resurrectional Evlogitaria. Hypakoe, Gradual hymns and Prokeimen of the tone. 6th Resurrectional Gospel, from St. Luke per. 114. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Stavroanastasimon on 3, Theotokos on 3 and hierarch on 4; Irmosy of the resurrectional tone. Katavasia – *Christ is born*. After the 3rd ode: kondak, ikos and sessional hymn of the hierarch. After the 6th ode: kondak and ikos of resurrectional tone. At the 9th ode: *More honourable*. 6th Sunday Exapostilarion *Glory*: *Both now*: theotokion of the 6th Sunday exapostilarion. At the praises: 8 stykhyry of the octoikh, *Glory*: 6th matinal doxasticon; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today salvation*. Litanies and dismissal. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the hierarch. Kondak of the resurrectional tone.

At the Liturgy: At the entrance,

In a temple of the Lord:

Sunday tropar
Glory: Both Now: Sunday Kondak

In a temple of the Theotokos:

Sunday tropar
Tropar of the temple
Glory: Sunday Kondak
Both now: Kondak of the temple

In the temple of a saint:

Sunday tropar
Tropar of the temple
Sunday Kondak
Glory: Kondak of the temple
Both now: O Protection of Christians.

Prokeimen of the tone. Epistle to the Colossians per. 250. Gospel from St. Luke, per. 85. Communion hymn – *Praise the Lord*.

Monday

21 (8 XII) 29th week after Pentecost. Ven. Patapius of Thebes (VII). Holy Apostles of the Seventy: Sosthenes, Apollos, Cephas, Tychicus, Epaphroditus, Caesar and *Onesiphorus*. Holy 362 Martyrs of Africa (477). Martyr Anthusa of Rome (V).
Fast day

Ord.: Heb. 3:5-11, 17-19; Lk. 20: 27-44.

Tuesday

22 (9 XII) **The Conception by Righteous Anna of the Most Holy Theotokos.** Prophetess Anna, mother of the Prophet Samuel. St. Stephen the "New Light" of Constantinople (912).
Fast day, wine and oil allowed

Ord.: Heb. 4:1-13; Lk. 21:12-19
Ven.: Gal. 4:22-31; Lk. 8:16-21

Wednesday

23 (10 XII) Martyr Menas, Hermogenes and Eugraphus (313). *St. Ioasaph, Bp. of Bilhorod (1754).* Martyr Gemellus of Paphlagonia (361). St. Thomas of Bithynia (X).
Fast day

Ord.: Heb. 5:11: 6:8; Lk. 21:5-7, 10-11, 20-24.

Thursday

24 (11 XII) Ven. Daniel the Stylite of Constantinople (490). *Ven. Nicon the dry of the Near Kyivan Caves (XII).* Martyr Mirax of Egypt (ca. 640). Martys Acepsius and Aeithalas at Arbela in Assyria (354). St. Luke the New Stylite of Chalcedon (979).
Nativity fast, wine and oil allowed.
.
Ord.: Heb. 7:1-6; Lk. 21:28-33

Friday

25 (12 XII) **St. Spiridon the Wonderworker, Bp. of Tremithus** (348). Hieromartyr Alexander, Bishop of Jerusalem (251). Martyr Synesius of Rome (270-275). St. Therapontes, abbot of Monza (1597).
Fast day, wine and oil allowed

Ord.: Heb. 7:18-25; Lk. 21:37-22:8.
Hierarch: Heb. 13:17-21; Lk. 6:17-23

Saturday

26 (13 XII) **Martyrs Eustratius, Auxentius, Eugene, Mardarius and Orestes** (284-305). Virgin-martyr Lucy of Syracuse (304). *Ven. Mardarius, recluse, of the Kyivan Caves (XIII).* St. Arsenius of Mt. Latros (XI).
Nativity fast, fish, wine and oil allowed.

Ord.: Eph. 2: 11 – 13; Lk. 13: 18 – 29
Martyrs: Eph. 6:10-17; Lk. 21:12-19

Sunday

27 (14 XII) **29th Sunday after Pentecost. Tone 4. Sunday of the Holy Forefathers.** Martyrs Thyrsus, Leucis and Callinicus (249-251). Martyrs Apollonius, Philemon, Arianus, and Theoctychus of Alexandria (ca. 305).
Nativity fast, fish, wine and oil allowed.

Matins: G7, Jn. 20:1-10.
Liturgy: Sunday of the Holy Forefathers: Col. 3: 4 – 11 (29th Sunday); Lk. 14: 16 – 24 (28th Sunday).

At Great Vespers: *Blessed is the man*. At *Lord, I have cried*: 6 stykhyry from the octoikh and 4 of the forefathers; *Glory*; of the forefathers, *Both now*, dohmatyk of the tone. Entrance. Prokeimen — *The Lord is King*. Paremii. At the Aposticha stykhyry of the octoikh, *Glory*: of the forefathers, *both now:* theotokion. After the Song of Simeon: *Rejoice, O virgin Theotokos* (twice) and the tropar of the forefathers once.

At Matins: At *God is the Lord*: Sunday Tropar (twice), *Glory*: *Both now*: of the forefathers. After the Kathismas the sessional hymns of the Resurrection. Polyelei. Resurrectional Evlogitaria. Hypakoe, gradual hymns and Prokeimen of the tone. 7th Resurrectional Gospel, from St. John per. 63. *Having beheld the Resurrection of Christ*, and the rest as usual. Canons: Resurrectional on 4, Holy Children on 4 and the forefathers on 6; Irmosy of the resurrectional canon. Katavasia – *Christ is born*. After the 3rd ode: hypakoe of the forefathers. After the 6th ode: kondak of the forefathers. At the 9th ode: *More honourable.* 7th Sunday Exapostilarion *Glory*: of the forefathers, *Both now*: *The Great Sun*. At the praises: 4 stykhyry of the octoikh and 4 of the forefathers, *Glory*: of the forefathers; *Both now*: *You are most blessed*. After the Great Doxology: the tropar *Today salvation*. Litanies and dismissal. *Glory:both now.* 7th matinal doxasticon. 1st hour.

At the hours: Resurrectional Tropar: *Glory*: of the forefathers. Kondak of the forefathers.

At the Liturgy: At the entrance, tropar of the resurrectional tone, tropar of the forefathers, *Glory: both now:* kondak of the forefathers. Prokeimen, song of the Fathers – *Blessed art Thou, O Lord, God of our Fathers.* Epistle to the Colossians per. 257. Gospel from St. Luke, per. 76. Communion hymns – *Praise the Lord* and *Rejoice in the Lord, you righteous.*

Monday

28 (15 XII) *30th week after Pentecost.* Hieromartyr Eleutherius, Bp. of Illyria, and his mother Martyr Anthis, Martyr Coremonus the eparch, and two executioners who suffered with them (I). Ven. Paul of Latros (955). St. Stephen the Confessor, Archbishop of Surozh (ca. 790). Martyr Eleutherius at Constantinople (IV). St. Pardus, hermit of Palestine (VI).
Fast day

Ord.: Heb. 8:7-13; Mk. 8:11-21.

Tuesday

29 (16 XII) Prophet Haggai (500 B.C.). Martyr Marinus of Rome (283). Blessed Empress Theophania of Byzantium (893).
Nativity fast, wine and oil permitted

Ord.: Heb. 9: 8 – 10, 15 – 23; Mk. 8: 22 - 26

Wednesday

30 (17 XII) Holy Prophet Daniel and the three Holy Youths: Ananias, Azarias and Misael (600 B.C.). St. Daniel the Confessor (in schema Stephen) of Spain and Egypt (X).
Fast day, wine and oil allowed

Ord.: Heb. 10: 1 – 18; Mk. 8: 30 – 34
Prophet: Heb. 11:33 – 12:2; Lk. 11:47 – 12:1

Thursday

31 (18 XII) Martyr Sebastian and his companions: Martyrs Nicostratus, Zoe, Castorius, Tranquillinus, Marcellinus, Mark, Claudius, Symphorian, Victorinus, Tiburtius, and Castulus. (287). St. Modestus I, Archbishop of Jerusalem (IV). St. Florus, bp. of Amisus (VII). St. Michael the Confessor at Constantinople (845).
Nativity fast, wine and oil allowed.

Ord.: Heb. 10:35 – 11:7; Mk. 9: 10 – 16

The End of the Typicon
for the year of the Lord 2020 (NS)

Unto God be the Glory!

Appendix One

Concerning the order of Tropars and Kondaks at the Little Entrance of the Divine Liturgy.

At the Little Entrance of the Divine Liturgy, according to the *Typikon,* we should sing the tropar and the kondak of the day, of the church, of the *Menaion* (i.e., of the feast or of the saint). The daily tropar and kondak are the tropar and kondak of the day of the week. Each day of the week has a special commemoration, and thus, its own tropar and kondak. On Mondays we commemorate the Angelic Powers. On Tuesdays — St. John the Baptist. On Wednesdays and Fridays — the Holy Cross. On Thursdays — the Holy Apostles and St. Ni cholas. On Saturdays — all the saints and the departed. On Sundays — the Holy Resurrection. Each tone of the *Oktoikh* has its own tropar and kondak of the Resurrection. The tropar and kondak of the*Menaion* ("of the saint" or "of the feast") are the tropar and the kondak of the saint or of the feast which falls on that specific day of the calendar. The tropar and kondak "of the church" is the tropar and the kondak of the feast of the Lord or of the Theotokos, or of the saint, to which the church has been dedicated.

All the tropars are to be sung first, and then, all the kondaks. The hymns in honour of the Lord are to be sung first, those in honour of the Theotokos — in second place, and finally, those in honour of saints. The singing of tropars and kondaks usually concluded by the singing of a kondak in honour of the Theotokos, in the sixth tone: *Protection of Christians,* or by another kondak, as prescribed by the *Typikon.*

The order of tropars and kondaks depends if the church was dedicated to the Lord, to the Theotokos or to a saint.

I. ORDER OF TROPARS AND KONDAKS ON A SUNDAY – *ABBREVIATED PARISH USAGE*

The order for the Tropars and Kondaks is given in full below. This proposed abbreviated order is intended for parish use where for whatever reason the pastor feels it would be useful.

1) On all Sundays when the commemoration of the feast or saint is of a Polyelei level or lesser, we observe the following order: In a temple dedicated to the Lord:

Tropar of the tone
Glory: Both now:
Kondak of the tone

In a temple dedicated to the Theotokos

Tropar of the tone
Tropar of the Temple

Glory: Kondak of the tone
Both now: Kondak of the Temple

In a temple dedicated to a saint

Tropar of the tone
Tropar of the patron saint of the temple
Kondak of the tone
Glory: Kondak of the patron saint of the temple
Both now: "O Protection of Christians"

2) When a great feast, or a feast of a vigil rank or higher falls on a Sunday, we observe the order as given below in section II.

II. ORDER OF TROPARS AND KONDAKS ON A SUNDAY – ***In full, as per the Typicon***

A. In a church dedicated to the Lord:

1) When one of the twelve major feasts of the Lord falls on a Sunday: tropar and kondak of the feast.

2) When one of the great feasts of the Lord (not one of the major twelve) falls on Sunday: tropar of the Resurrection (of the tone), of the feast, and of the saint; kondak: of the Resurrection (of the tone), of the saint and of the feast.

3) When one of the twelve major feasts of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondaks: of the Resurrection (of the tone) and of the feast.

4) When one of the great feasts of the Theotokos (but not one of the major twelve) falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

5) On a Sunday which falls during the forefeast or afterfeast periods of a feast of the Lord or of the Theotokos: tropar of the Resurrection (of the tone), of the forefeast or of the feast, and of the saint; kondak of the Resurrection (of the tone), of the saint and of the forefeast or of the feast.

6) If the leavetaking of a feast of the Lord or of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondak of the Resurrection (of the tone) and of the feast. Sometimes the tropar and the kondak of a saint are added, if on that day, we sang the Polyelei for that saint.

7) When the memory of a saint (with Polyeleos, Doxology, or even with a simple commemoration) falls on a Sunday: tropar of the Resurrection (of the tone) and of the

saint (one or two); kondak of the Resurrection (of the tone) and of the saint (one or two) and *Protection of Christians.*

B. In a church dedicated to the Theotokos:

1) When one of the twelve major feasts of the Lord falls on a Sunday: tropar and kondak of the feast.

2) When one of the great feasts of the Lord (not one of the major twelve) falls on Sunday: tropar of the Resurrection (of the tone), of the feast, and of the saint; kondak: of the Resurrection (of the tone), of the saint and of the feast.

3) When one of the twelve major feasts of the Theotokos falls on a Sunday: tropar of the Resur rec tion (of the tone) and of the feast; kondak: of the Resurrection (of the tone) and of the feast.

4) When one of the great feasts of the Theotokos (but not one of the major twelve) falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

5) On a Sunday which falls during the forefeast or afterfeast of a feast of the Lord: tropar of the Resurrection (of the tone), of the forefeast or of the feast, of the church, and of the saint; kondak of the saint and of the forefeast or of the feast. If there is no tropar and kondak of the saint, then we sing the following kondak: of the Resurrection (of the tone), of the church and of the forefeast or of the feast.

6) On a Sunday which falls during the forefeast or afterfeast of a feast of the Theotokos: tropar of the Resurrection (of the tone), of the forefeast or of the feast, of the church, and of the saint; kondak of the Resurrection (of the tone), of the saint and of the forefeast or of the feast.

7) If the leavetaking of a feast of the Lord or of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

8) When the memory of a saint (with Polyeleos, Doxology, or even with a simple memory) falls on a Sunday: tropar of the Resurrection (of the tone), of the church and of the saint (one or two); kondak of the Resurrection (of the tone) and of the saint (one or two) and of the church.

C. In a church dedicated to a saint:

1) When one of the twelve major feasts of the Lord falls on a Sunday: tropar and kondak of the feast.

2) When one of the great feasts of the Lord (not one of the major twelve) falls on Sunday: tropar of the Resurrection (of the tone), of the feast, and of the saint; kondak: of the Resurrection (of the tone), of the saint and of the feast.

3) When one of the twelve major feasts of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondak: of the Resurrection (of the tone) and of the feast.

4) When one of the great feasts of the Theotokos (but not one of the major twelve) falls on a Sunday: tropar of the Resurrection (of the tone), of the feast and of the saint; kondak of the Resurrection (of the tone), of the saint and of the feast.

5) On a Sunday which falls during the forefeast or afterfeast of a feast of the Lord or of the The o tokos: tropar of the Resurrection (of the tone), of the forefeast or of the feast, of the church, and of the saint; kondak of the Resurrection (of the tone), of the church, of the saint, and of the forefeast or of the feast.

6) If the leavetaking of a feast of the Lord or of the Theotokos falls on a Sunday: tropar of the Resurrection (of the tone) and of the feast; kondak of the Resurrection (of the tone) and of the feast. (Some times a tropar and a kondak of a saint may be added, if we sang the Polyeleos for that saint.

7) When the memory of a saint (for whom we celebrate a Vigil) falls on a Sunday: tropar of the Resurrection (of the tone) and of the saint; kondak of the Resurrection (of the tone) and of the saint, of the church, and *Protection of Christians.*

8) When the memory of a saint (for whom we do not celebrate a Vigil) falls on a Sunday: tropar of the Resurrection (of the tone), of the church and of the saint; kondak of the Resurrection (of the tone), of the church, of the saint and *Protection of Christians.*

ORDER OF TROPARS AND KONDAKS OTHER DAYS OF THE WEEK

A. In a church dedicated to the Lord:

1) On one of the twelve major feasts of the Lord or of the Theotokos: tropar and kondak of the feast.

2) On one of the great feasts of the Lord or of the Theotokos (not one of the major twelve): tropar of the feast and of the saint; kondak: of the saint and of the feast.

3) During the forefeast or afterfeast of a feast of the Lord: tropar of the forefeast or of the feast, and of the saint; kondak of the saint and of the forefeast or of the feast.

4) During the forefeast or afterfeast of a feast of the Theotokos: tropar of the church, of the fore feast or of the feast, and of the saint; kondak of the church, the saint and of the forefeast or of the feast.

5) On the leavetaking of a feast of the Lord or of the Theotokos: tropar and kondak of the feast (Sometimes the tropar and the kondak of a saint may be added, if on that day, we sang the Polyeleos for that saint).

6) When commemorating a saint (to whom we celebrate a Vigil, Polyeleos or Doxology): tropar of the church and of the saint; kondak of the saint and of the church.

7) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Monday, Tuesday or Thursday: tropar of the church, of the day (on Thursday: two tropars) and of the saint (one or two); kondak of the day (on Thursday: two tropars), of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the church.

8) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on a Wednesday or Friday: tropar of the Cross and of the saint (one or two); kondak of the Cross, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the church.

9) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Saturday: tropar of the church, of the day *(Apostles, Martyrs)* and of the saint (one or two); kondak of the church, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the day *The universe brings to Thee the first fruits of nature.*

B. In a church dedicated to the Theotokos:

1) On one of the twelve major feasts of the Lord or of the Theotokos: tropar and kondak of the feast.

2) On one of the great feasts of the Lord or of the Theotokos (not one of the major twelve): tropar of the feast and of the saint; kondak: of the saint and of the feast.

3) During the forefeast or afterfeast of a feast of the Lord: tropar of the forefeast or of the feast, of the church and of the saint; kondak of the church, of the saint and of the forefeast or of the feast.

4) During the forefeast or afterfeast of a feast of the Theotokos: tropar of the forefeast or of the feast and of the saint; kondak of the saint and of the forefeast or of the feast.

5) On the leavetaking of a feast of the Lord or of the Theotokos: tropar and kondak of the feast (Sometimes the tropar and the kondak of a saint may be added, if on that day, we sang the Polyeleos for that saint).

6) When commemorating a saint (to whom we celebrate a Vigil, Polyeleos or Doxology): tropar of the church and of the saint; kondak of the saint and of the church.

7) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Monday, Tuesday or Thursday: tropar of the church, of the day (on Thursday: two tropars) and of the saint (one or two); kondak of the day (on Thursday: two tropars), of the saint (one or two): *Glory:* kondak for the de parted: *Both now:* kondak of the church.

8) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Wednesday or Friday: tropar of the Cross, or the church and of the saint (one or two); kondak of the Cross, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the church.

9) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Saturday: tropar of the church, of the day *(Apostles, Martyrs)* and of the saint (one or two); kondak of the church, of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of the day *The universe brings to Thee the first fruits of nature.*

C. In a church dedicated to a saint:

1) On one of the twelve major feasts of the Lord or of the Theotokos: tropar and kondak of the feast.

2) On one of the great feasts of the Lord or of the Theotokos (not one of the major twelve): tropar of the feast and of the saint; kondak: of the saint and of the feast.

3) During the forefeast or afterfeast of a feast of the Lord or of the Theotokos: tropar of the forefeast or of the feast, of the church and of the saint; kondak of the church, the saint and of the forefeast or of the feast.

4) On the leavetaking of a feast of the Lord or of the Theotokos: tropar and kondak of the feast (Sometimes the tropar and the kondak of a saint may be added, if on that day, we sang the Polyeleos for that saint).

5) When commemorating a saint (to whom we celebrate a Vigil): tropar of the saint; kondak of the saint and *Protection of Christians.*

6) When commemorating a saint (to whom we celebrate a Polyeleos or a Doxology): tropar of the church and of the saint; kondak of the church and of the saint and *Protection of Christians.*

7) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on any day of the week, except Saturday or Sunday: tropar of the day (on Thursday: two tropar), of the church and of the saint (one or two); kondak of the day (on Thursday: two tropar), of the church and of the saint (one or two): *Glory:* kondak for the departed: *Both now: Protection of Christians.*

8) When the memory of a saint ("Six-stykhyry service" or simple commemoration) falls on Saturday: tropar of the day *(Apostles, Martyrs)* and of the saint (one or two); kondak of the saint (one or two): *Glory:* kondak for the departed: *Both now:* kondak of Saturday *To You, O Lord, Creator of all things.*

Appendix Two

Order of Tropars at the end of Vespers

(When Vespers is served by itself, i.e., without Orthros)

1. On the eve of Sunday (Saturday evening)
   - ***a. Simple service***

     Tropar of the tone

     Glory: Tropar of the menaion

     Both now: Theotokion *in the tone of the previous tropar*

   - *b.* ***Vigil service*** *(i.e., a vigil-rank feast when the vigil isn't served)*

     Tropar of the tone

     Glory: Tropar of the feast

     Both now: Theotokion *in the tone of the previous tropar*

     (*Exception: on feasts of the Theotokos we sing the tropar of the tone, Glory: both now and the tropar of the feast)

   - ***c. During fore-feasts and after-feasts***

     Tropar of the tone

     Glory: Tropar of the menaion

     Both now: Tropar of the feast

   - ***d. Leavetaking of a Great Feast***

     Tropar of the tone

     Glory: Both now.

     Tropar of the feast

2. ***When the eve of a Great Feast falls on a weeknight***

   Tropar of the Feast

   Glory: both now.

   Theotokion in the tone of the Tropar of the Feast

   (*Exception: on Friday evening we sing the Theotokion of the tone of the week)

Appendix three

Concerning the reading of the Epistle

The reading of the Epistle at the Divine Liturgy is preceded by a Prokeimen (a verse from the Psalms), and when there are two readings of the Epistle, there shall be two Prokeimens. The Prokeimen is said by the reader, standing in the center of the church, and sung by the choir in the following manner. After the Trisagion:

Deacon: *Let us be attentive.*
Priest: *Peace be unto all.*
Reader: **And to your spirit.**
Deacon: *Wisdom.*
Reader: **Prokeimen in the ... tone:** and the reader announces the Prokeimen in full.
The choir sings the Prokeimen in the proper tone.
The reader: reads the verse of the Prokeimen.
The choir sings the Prokeimen a second time.
The reader: reads the first part of the Prokeimen.
The choir sings the second part of the Prokeimen in the same tone.

If there shall be two Prokeimens, the reader, instead of reading the first part of the first Prokeimen, says: *"***Another Prokeimen in tone…***"* and reads the second Prokeimen in full. And the choir sings the second Prokeimen in the proper tone.
After the Prokeimen:

Deacon: *Wisdom.*
The reader: announces the title of the Epistle (If there shall be two readings, he announces only the first one).
Deacon: *Let us be attentive.*
The reader reads the Epistle (if there shall be two readings, he reads the second one immediately after the first one, without announcing the title).

Priest (after the reading): *Peace be unto you.*
Reader: **And to your spirit.**
Deacon: *Wisdom.*
Reader: **Alleluia in tone…**
The choir sings Alleluia (thrice) in the proper tone.
The reader: reads the first verse of the Alleluia.
The choir sings Alleluia (thrice) a second time.
The reader: reads the second verse of the Alleluia.
The choir sings Alleluia (thrice) a third time.

If there shall be two series of Alleluia verses, the readers says: *Alleluia in the ... tone.* And reads immediately the first verse (from the first series). The choir sings Alleluia (thrice) in the proper tone.
The reader: reads the second verse (from the first series). The choir sings Alleluia (thrice) a second time.
The reader: reads the first verse of the second series. And the choir sings Alleluia (thrice) a third time.